

INDIA: Atrocities & Plunders

by

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PREFACE

This is the third book I have written on India. The first is on *Wisdom and Achievements* and the second is on *Invasions, Foreign Rule & Eurocentrism*. This third book is on *Foreign Atrocities & Plunders*. The title of each is preceded by the prefix “India”. In view of the subject-matter of a varied nature covered in each book with the same prefix, there is some overlapping of information. Some of it is for emphasis while others are for easy reference as readers of this book may not have easy access to the other two books.

The opening chapter of this book covers a very brief history and a summary of the various foreign invasions of India. Covering invasions in the first chapter is in the nature of an introduction, while a more detailed coverage is set out in some of the other chapters. In this regard, the invasions covering some eight centuries up to the 17th century are covered in Chapter 2 dealing with both atrocities and plunders by Muslims. In a separate Chapter 3, an account is concentrated on the draining of wealth before the British arrival. The next group of invaders were the Europeans. Their atrocities and plunders are covered in various chapters; these are Chapters 4, 5, 6, 7, 8, 9, 10, 13, 16 and 17. Chapter 17 is concerned with the plunder of Indian artefacts, most of which can be found in the museums in Britain, stately homes and at Powis Castle, the family home of Robert Clive, who was the greatest European plunderer. He arrived in India almost penniless but returned as the richest single person in the whole of Europe. He and Warren Hastings were impeached in the British Parliament for their blatant and heinous crimes in India, but they escaped scot free. However, by the power of poetic justice, Clive met his end, by committing suicide.

The Portuguese atrocities and plunders are covered in Chapters 5 and 6. Their atrocities to the natives were so despicable that no reasonable person can ever imagine the extent and nature of the atrocities. Most importantly, they were carried out in the name of their Catholic religion and the most heinous were done in the presence of the top rank Catholics as spectators after their dinner. Their inquisition lasted for a period of 252 years.

The British, supported by Anglican missionaries, were more subtle in the carrying out of their atrocities and they tried to portray to the world at large that they went to India to “educate and civilise” the “barbaric” natives, having regard to what they called “the white man’s burden”, which is the title of a book by the rascal, Rudyard Kipling. Chapter 19 is relevant in this regard. At

the same time, India was a civilised and educated country in which the literacy rate was 93 % on the arrival of the British, far higher than what prevailed in Britain then. Further, India was richer than the whole of western Europe combined. The wealth was based on India's varied industries, agriculture, world trade, wisdom and achievements.

Apart from their atrocities and plunders, the British were callously involved in their divide and rule policy, treating Indians in the most demeaning manner, having regard to their policy of not allowing Indians and dogs to enter certain places in their own country. These are covered in Chapters 11 and 14. The British claimed that they had introduced the rule of law and British justice in India, but the British literally escaped with murder on a murder charge. They could only be tried before a British judge and jury who would certainly acquit, however heinous was the crime and/or cogency of the evidence. This is covered by Chapter 12.

There is no doubt whatsoever that the British went to India for their own benefit rather than for that of the natives as they and their Anglican missionaries were claiming. This is dealt with in Chapter 18. Most importantly, the British were responsible for a holocaust many times bigger than the Nazi holocaust perpetrated against the Jews. The British crime was in relation to their man-made famines in which over 45 million Indians perished on account of their deliberate policy to reduce the population; this is covered in Chapter 15. Since independence there has hardly been any famine of any significance.

The earlier invaders perpetrated their wrongdoings over eight centuries. They were responsible for the killing, castrating (male only) and enslaving millions of Hindus, plundering a great deal of wealth, destroying thousands of temples and almost all the ancient Indian universities, such as the world famous Nalanda and Taxila. But they did not generally destroy the Indian economy. It was left almost intact by all the Muslim rulers, some of whom encouraged its growth. When the British arrived, India accounted for one-quarter at least of the world's economy as verified by the late Cambridge Economist, Angus Maddison. But when they departed in 1947, India's proportion of the world's GDP was a mere 2 %. The British also distorted Indian history to deprive Indians of their rich culture and destroyed the mass education system so that they would be relegated to destitution and without any knowledge of their rich and cultural past. Lord Macaulay made a speech in the British parliament that he travelled the length and breadth of the country

but could not see any beggar. This was far from the position when the British left in 1947.

As appropriate elegant quotes of eminent persons are set out to prove a point or to provide corroboration. Most of the information in the book is from discussions, books and articles, many of which can be found on the internet, and for this reason appropriate footnote references are listed. I wish to acknowledge my enormous debt and gratitude to the various authors, without whose materials, this book would not have come to fruition. It is acknowledged that when materials are used from various sources, some of which may be second-hand, there could be some discrepancies. For this reason total accuracy cannot be guaranteed. At the same time, I take the responsibility for it but without legal liability. Constructive criticisms and reviews are welcome. My email address is nat1938@ymail.com.

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CONTENTS

Chapter 1 Brief History and Invasions
Chapter 2 Atrocities and Plunders Over 8 Centuries
Chapter 3 Draining of Wealth Before the British
Chapter 4 Twilight State of Mughal Rule
Chapter 5 Vasco da Gama
Chapter 6 Portuguese Goan Inquisition
Chapter 7 Atrocities by the British East India Company
Chapter 8 British EIC Plunders
Chapter 9 Estimation of British Plunders
Chapter 10 Atrocities by British Army
Chapter 11 British Organised Banditry
Chapter 12 British Divide and Rule Policy
Chapter 13 British Justice in India
Chapter 14 British Rape of India and Rape of Indian Women
Chapter 15 Indians and Dogs Not Allowed
Chapter 16 Man-made Famines and Life Expectancy
Chapter 17 Atrocities to Education in India
Chapter 18 Plunder of Artefacts, Books and Documents
Chapter 19 British Rule for their Own Benefit
Chapter 20 British Arrived to Civilise and Educate the Natives

End

CHAPTER 1

BRIEF HISTORY OF INVASIONS INTO INDIA

BRIEF HISTORY

India is one of the grand epics of world history. It can be described in the words of Jawaharlal Nehru¹ as “a bundle of contradictions held together by strong but invisible threads”. The history is characterised as a work in progress, a continuous process of reinvention that can eventually prove elusive for those seeking to grasp its essential character.

A starting point in time is usually chosen for any study of history or a date can be taken as far back as is known. It is astonishing that the date for the sub-continent goes back to some 75,000 years ago with the evidence of human activity of Homo sapiens. More than 5,000 ago the inhabitants of the Indus Valley/Saraswati Civilisation² had developed an urban culture based on commerce which was supported by agricultural trade.

Geographically, India is a very vast nation; and as a meeting place in the past between the East and the West was an important destination to conduct trade with the western nations. The wealth partly generated from this trade attracted many foreign invaders. India was known for her rich culture, wealth as well as tradition, not to mention that many religions took birth here. However, as evil follows good, rifts took birth too. And bloodshed has taken place over matters of religious bias time and again.

There has been a variety of rulers in India, including Persians, Greeks, Chinese nomads, Arabs, Portuguese, British and other raiders. All of whom conquered the local Hindu kingdoms, who invariably survived their conquest somewhat, living out their own sagas of subjugation and collapse.

¹ Independent India's first Prime Minister.

² “Saraswati” has been added to the name of this civilisation because there were more human activities along the banks of the Saraswati River, as shown in the map later. Saraswati was omitted hitherto as this river was non-existent since around 1900 BC. The Indus River since 1947 is in Pakistan, and the Indians feel they should give the necessary past importance of the Saraswati River.

Over the centuries, the local dynasties built upon the roots of a culture well established since the time of the first invaders.³ The discovery of India's (and the world's) most ancient civilisation was realised literally by accident. In the course of excavation in the mid-1800s for constructing a railway line between Karachi and the Punjab, kiln-baked bricks were found along the path of the track. But nothing much was done in terms of any investigation until the 1920s. Archaeologists revisited the site and found that the bricks were over 5000 years old. Further information is given later in the chapter.

THE PRE HISTORIC ERA

The pre-historic era is extremely ancient and is divided into different ages.

The Stone Age

The Stone Age was over 200,000 years ago. Recent finds in Tamil Nadu (in south India) are dated 75,000 ago before and after the explosion of the Toba Volcano.⁴ They indicate the evidence of the first anatomically humans in the locality. There were tools crafted by proto-humans that have been dated back to two million years discovered in the North-western part of India.

The Bronze Age

The Bronze Age in the subcontinent goes back to around 3300 BC in the early Indus Valley/Saraswati Civilisation. This civilisation is the world's earliest urban civilisation. It is before that of Mesopotamia or ancient Egypt. Inhabitants of this era developed new techniques in metallurgy and handicraft and produced copper, bronze, lead and tin.

EARLY HISTORIC ERA

This era covers five periods and is briefly set out below.

³ Some historians also refer to the "Aryans" as the first invaders but this is a myth, a concoction advanced by Max Mueller and the British for ulterior motives. It has now been confined to the dust bin of history, but some Indians with vested interests continue to accept it "as true, though there is not a shred of evidence in its support."

⁴ The idea that humans nearly became extinct 75,000 ago because of a super-volcano eruption is not supported by new data from Africa, scientists say. In the past, it has been proposed that the so-called Toba event plunged the world into a volcanic winter, killing animal and plant life and squeezing our species to a few thousand individuals.

Vedic Period:

Historians continue to write about the “Aryan invasion” which has been conclusively proved to be a myth.⁵ They claim that the Aryans were the first to invade the country and that they came out of the North or Europe in about 1500 BC⁶ and brought with them strong cultural traditions. But there is absolutely nothing of such traditions in any place where the “invading Aryans” are said to have originated from. Apart from being very vague that they came from the North or from Europe, no specific place or country has been pinpointed. They claim that Sanskrit, one of the most ancient languages spoken by the Aryans was used in the first documentation of the *Vedas*, which date back to the 12th century BC⁷ and are believed to be the oldest scriptures still in use. Indeed, the *Vedas* are the world’s oldest texts but their antiquity goes back much further in time, possibly some 7,000 years.

The Aryan Invasion Theory (AIT) has been conclusively disproved and should be confined to the dustbin of history.⁸ The evidence against the AIT is overwhelming.⁹ Swami Vivekananda’s view that there never was any “Aryan invasion” is of immense authority. He gave his opinion before the presently known scientific evidence on the question, i.e., the archaeological evidence at Mohenjo Darro and at Harappa.

One piece of evidence is enough to debunk the AIT. It is claimed that the *Rig Veda* dates back to the 12th century BC. The Saraswati River, which was a very powerful and wide river started to dry up as early as 3000 BC and completely dried up by 1900 BC. However, mention is made of this river over 60 times in the *Rig Veda* in relation to the activities of inhabitants along its banks. This being the case, the *Rig Veda* would have been written at least 2000 years before 1200 BC. As to when composition of the *Vedas* took place, opinions differ. Modern scholars do not consider them as ancient as the

⁵ The Aryan Invasion Theory: The Final Nail in its Coffin - Stephen Knapp.

www.stephen-knapp.com/aryan_invasion_theory_the_final_nail_in_its_coffin.htm

⁶ This date was concocted by Max Mueller, based on very unreliable information such as the world was created in the year 4004 BC.

⁷ Based on the contents alone in the *Rig Veda*, the date is at least 3000BC it is believed to be more than 7000 years ago.

⁸ <http://indiaforumarchives.blogspot.co.uk/2006/07/aryan-invasionmigration-theories.html>

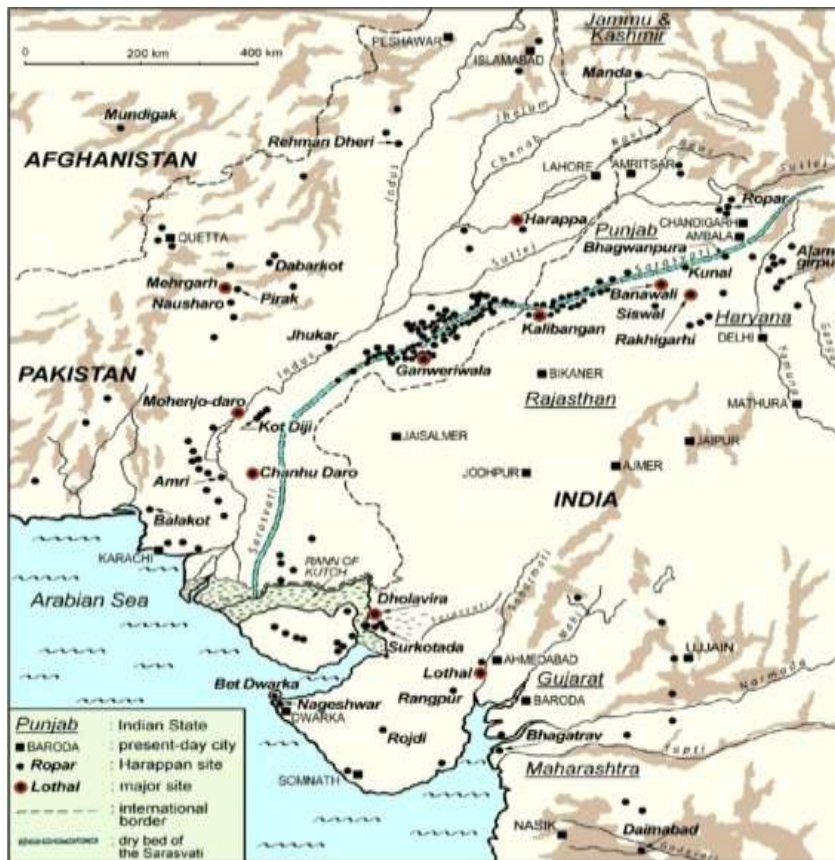
India Forum Archives: Aryan Invasion/migration Theories & Debates

indiaforumarchives.blogspot.de/2006/07/aryan-invasionmigration-theories.html

⁹ But there are so many people writing about this invasion, despite the evidence against this concocted theory, first suggested by Max Mueller and the British in relation to their rule in India. A lie that is told often becomes believable after some time. At present it serves the interests of certain groups in India.

majority of Indians have claimed so far. Winternitz thought the *Vedas* belonged to a period stretching from 2500 BC. to 7000 BC.¹⁰

The *Vedas* are some of the oldest extant texts, older than those in Egypt and Mesopotamia. The Vedic era in the subcontinent is said to have lasted from about 1500-500 BC, laying down the foundation of Hinduism and other cultural dimensions of early Indian society. The years 1500-500 BC may not be correct. The Aryans laid down Vedic civilisation all over North India, particularly in the Gangetic Plain. Most importantly, the Aryans are indigenous to the subcontinent, and there are many Indian and Western scholarly opinions on this.¹¹



¹⁰ <http://www.globalsecurity.org/military/world/india/purana-vamsa-charitra.htm>

¹¹ In the West Dr David Frawley, Stephen Knapp and others have concluded that the “AIT” is a myth without any scientific evidence to support it. Likewise, Indian scholars, such as Dr Rajaram and others are of the same view. Both groups of scholars support the view that the Aryans are indigenous to India, as indeed Swami Vivekananda, a highly respected Swami.

The Saraswati River is shown with many human settlements along its banks in the above map. This river has completely dried up since around 1900 BC.

The Vedic people are indigenous to the subcontinent and have been settled in India more than 5000 years ago.¹²

Mahajanapadas Period

This period saw the second major rise in urbanisation in India after the Indus Valley/Saraswati Civilisation. The word "maha" means great while the word "janapada" is for the foothold of a tribe. In the later Vedic Age, a number of small kingdoms or city states had spread across the subcontinent. This is mentioned in early Buddhist and Jain literature as far back as 1000 BC. By 500 BC, sixteen "republics" or Mahajanapadas have been established. They are Kasi, Kosala, Anga, Magadha, Vajji (or Vriji), Malla, Chedi, Vatsa (or Vamsa), Kuru, Panchala, Matsya, Surasena, Assaka, Avanti, Gandhara and Kamboja.

Persian and Greek Conquests

In 500 BC the Persian kings, Cyrus and Darius, decided upon expanding their reign eastward. A large part of the subcontinent in the Northwest area, presently Afghanistan and Pakistan, was conquered. They conquered the ever-prized Indus Valley. However, the Persian influence was marginal having regard to large number of inhabitants in the area, the indigenous Aryans. This could be due to the relatively short period of 150 years of their occupation of Indian land. It was under the rule of the Persian Achaemenid Empire around 520 BC that Darius was the ruler.

The Greeks. In 326 BC Alexander the Great conquered Asia Minor and the Achaemenid Empire. The Greeks, under Alexander the Great, in turn conquered the Persians. Alexander is said to have swept through the country as far as the Beas River, where he allegedly defeated king Porus backed by an army of 200 elephants in 326 BC.

. On reaching the Northwest of India (including Pakistan now), it is said that Alexander defeated King Porus and conquered most of the Punjab. However, others have contracted this information, claiming that Alexander

¹² Tantra and Veda: The Untold Story, Roar Bjonnes - Integral World
www.integralworld.net/bjonnes1.html

was stopped in his tracks for world domination when he reached the Northwest frontier of the Indian subcontinent. The tireless, charismatic conqueror wanted to extend his empire even further eastward. However, his own troops (undoubtedly exhausted) refused to continue. His forces were reluctant to carry on fighting.

There is no clear convincing evidence that Alexander defeated King Porus and conquered most of the Punjab. What is known is that Alexander's precious horse was killed in a battle and Alexander was injured. After Alexander departed, he left a small garrison to protect the trade route and some of his soldiers refused to return.¹³

While the Persians and Greeks subdued the Indus Valley and the northwest, Aryan-based kingdoms continued developing in the East. In the 5th century BC, Siddhartha Gautama founded the religion of Buddhism, a profoundly influential work of human thought still espoused by many worldwide.

The Maurya Empire

This period was under the Mauryan Dynasty from 322-185 BC over an extensive area geographically. This was an extensive and mighty political and military empire in ancient India. It was established by Chandragupta Maurya in Magadha, which is present-day Bihar. Chandragupta swept through the country from Magadha and conquered his way well into Afghanistan. This was the beginning of one of India's greatest dynasties, the Maurya dynasty.

Ashoka (268-31 BC). Next in line came the king known as Ashoka. The leadership and foresight of the great king, Ashoka, helped the Mauryan empire to conquer almost the entire subcontinent, extending as far as Mysore in the south. When Ashoka conquered Orissa, however, his army shed so much blood that the repentant king gave up warfare forever and converted to Buddhism. As a dedicated missionary, as a king he was, Ashoka spread Buddhism to a greater part of central Asia. His rule marked the zenith and glory of the Maurya empire, that collapsed only a century after the death of the mighty emperor.

¹³Refer to Kalash: *The Lost Children of Great Alexander*

The empire further thrived under Ashoka. Under the Maurya Empire, a great deal of the subcontinent was unified. This is contrary to the view of some people that it was only the British who unified India.

Demise of the Mauryan Dynsty. Things began changing a little after the demise of the Mauryan dynasty. The various regions under the Mauryan dynasty began breaking into smaller parts belonging to different dynasties. The Greeks returned in 150 BC and conquered Punjab, and by this time Buddhism was becoming so influential that the Greek king Menander became a Buddhist himself. The local kingdoms enjoyed relative autonomy for the next few hundred years, occasionally fighting (and often losing to) invaders from the north and China, who seemed to return and leave like the monsoons. Unlike the Greeks, the Romans never made it to India, preferring to expand west instead and to Britain.

Chandragupta Dynsty

Chandragupta II founded the Imperial Gupta dynasty in 319 AD. He conquered the entire north and consolidated the entire area into his empire. His roots spread into the south of India too. This was as far as the Vindya mountains.

When the reign of the Gupta dynsty terminated, a golden age of six thriving and separate kingdoms came into existence. At this juncture some of the most incredible temples in India were constructed in Bhubaneshwar, Konarak, and Khahurajo. This was a time of relative stability, and when cultural developments progressed on all fronts for hundreds of years, until the beginning of the Muslim era.

Arrival of Arab Traders

Arab traders started visiting western India since 712 AD. It was not until 1001 AD that the Muslims began to make its impact felt. In 1001, Arab armies came via the Khyber Pass like a great wave.

Mahmud of Gazi. This ruthless leader and his army raided just about every other year for 26 years. They returned home each time with their booty, leaving behind their trail of ruined cities and vilages, decimated armies, and and probably a proportion of the frightened native population. They then disappeared behind the mountains again for some 150 years. India once again continued with its destiny.

Return of the Muslims under Mohammed Ghor. India was not forgotten. Muslims knew India was still there, waiting with its wealth, which had probably grown in size. They returned in 1192 under Mohammed of Ghor, and this time they intended to stay. Ghor's armies laid waste the Buddhist temples of Bihar, destroyed almost all the ancient universities, and by 1202 they had conquered the most powerful Hindu kingdoms along the Ganges. When Ghor died in 1206, one of his generals, Qutb-ud-din, ruled the far north from the Sultanate of Delhi, while the southern majority of India was free from the invaders.

Turkish kings ruled the Muslim acquisition until 1397, when the Mongols invaded under Timur Lang (Tamerlane) and ravaged the entire region. One historian wrote that the lightning speed with which Timur Lang's armies struck Delhi was prompted by their desire to escape the stench of rotting corpses they were leaving behind them. However, after the spree of brutal devastation, Islamic India fragmented. Timur Lang was left in Delhi, which was characterised by every Muslim strongman for himself.

However, this state of affairs changed in 1527, when the Mughal¹⁴ monarch, Babur, came into power. He came from Kabul and noted for poetry and gardening, among other things. He even established cultural treatises in respect of the Hindus' kingdoms he conquered, and took notes on local flora and fauna. In rendering help to Afghan princes in India in 1526, he conquered the Punjab and quickly asserted his own claim over them by taking Delhi.

This is how the Mughal dynasty was established. The six Mughal emperors were the most influential of all the Muslim dynasties in India. When Babur died he left behind his son, Humayun, who was absolutely unlike the father. However, Humayun's own son, Akbar, would be the greatest Mughal ruler of all. Unlike his grandfather, Akbar was a more warrior than scholar, and he extended the empire as far south as the Krishna river.

Akbar had a certain level of religious tolerance and got married to a Hindu princess, thus establishing a tradition of cultural acceptance that would contribute greatly to the success of the Mughal rule. And the Mughal reign saw many leaders change seat as time elapsed. In the year 1605, Akbar was succeeded by his son Jahangir, who passed the expanding empire along to his own son, Shah Jahan in 1627.

¹⁴ This is Persian for Mongol.

Shah Jahan left behind the colossal monuments of the Mughal empire though he spent much of his time subduing Hindu kingdoms to the south. The monuments included among others the Taj Mahal¹⁵ (the tomb of his favorite wife), the Pearl Mosque, the Royal Mosque, and the Red Fort. Shah Jahan's campaigns in the south and his flare for extravagant architecture increased taxes thus bringing distress to his subjects. Due to the prevailing conditions, his own son imprisoned him, seeking power for himself in 1658.

Aurangzebe was very unlike his predecessors and wanted to eradicate indigenous traditions, thus, his intolerance prompted fierce local resistance. Though he expanded the empire to include nearly the entire subcontinent, he could never totally subdue the Mahrathas of the Deccan, who resisted him until his death in 1707.

Shivaji, Symbol of Hindu Resistance Info below for insertion.....

The legendary figure of Shivaji was a symbol of Hindu resistance and nationalist. Aurungzebe's three sons disputed over succession, and the Mughal empire crumbled, just as the Europeans were beginning to flex their own imperialistic muscles.

More info required.....

ARRIVAL OF EUROPEANS

The Europeans who arrived in India for trading and clandestine acts were the Portuguese, the French, the Dutch and the British. In the light of their clandestine acts they should be regarded as ruthless invaders as well.

The Portuguese

Next in turn were the Portuguese. They first arrived in 1498. They arrived as traders but with gun boats to suppress the Indians and anything along the way. They established themselves in Goa and later three colonies on the west coast in Diu, Bassein, and Mangalore. In 1610, the British chased away a Portuguese naval squadron, and the East India Company (EIC) created its own outpost at Surat. This small outpost marked the beginning of a remarkable

¹⁵ Actually, the Taj Mahal was not built by Shah Jahan but was acquired forcefully when it was a Hindu temple. The name was Tejo Maha Laya. Refer to the book, *Taj Mahal* by Prof P.N. Oak, and Chapter 15 of *India: Invasions, Foreign Rule & Eurocentrism* by Dr Nat Khublall.

presence that lasted for as long as 300 years and eventually dominated the entire subcontinent.

The French see p 322 of previous book

Pondicherry.....

The Dutch see p321 of previous book

Across the English Channel, the so-called pre-companies, regionally based Dutch organizations that had actively traded with the East Indies since 1595, were liquidated to make way for the VOC. On 20 March 1602, the Dutch States-General granted the VOC a national monopoly that was similar in nature to that of the EIC.

British Gaining Power

As the British started to gain power, they began to compete with the Portuguese, the Dutch, and the French. Through a combination of outright combat and deft alliances with local princes, the EIC gained control of all European trade in India by 1769. A seemingly impossible task, it was done through a highly effective and organized system called the Raj. Some bribery and trickery were involved.

Treaties and Agreements. Treaties and agreements were signed with native princes, and the Company gradually increased its role in local affairs. The Raj helped build infrastructure and trained natives for its own military, though in theory they were meant for India's own defense. In 1784, after financial scandals in the Company alarmed British politicians, the Crown assumed half-control of the Company, beginning the transfer of power to royal hands.

First War of Independence. In 1858, a rumor spread among Hindu soldiers that the British were greasing their bullets with the fat of cows and pigs, the former sacred animals to Hindus and the latter unclean animals to Muslims. A year-long rebellion against the British ensued. Although the Indian mutiny was unsuccessful, it prompted the British government to seize total control of all British interests in India in 1858, finally establishing a seamless imperialism.

The EIC entered India as traders but gradually expanded their activities and became the ruler of most of India. The EIC grew in power so much so that the princely states of the country saw their native leaders only as nominal

heads. The British had gained control of the country by viewing it as a source of profit. Infrastructure had been developed, administration established, and an entire structure of governance erected.

The British needed a heavy manpower that they sought from India. However, Indian personnel were never allowed any authority in the jobs they earned. The British wanted the reigns of power to be solely under their control. The Indians did not appreciate this much, and as the 20th century dawned there were increasing movements towards self-rule. Along with the desire for independence, tensions between Hindus and Muslims had also been developing over the years, triggered mainly by the British divide and rule policy. The Muslims had always been a minority, and the prospect of an exclusively Hindu government made them wary of independence; they were as inclined to mistrust Hindu rule as they were to resist the Raj.

Then came in 1915, Mohandas K Gandhi, calling for unity between the two groups in an astonishing display of leadership that would eventually lead the country to independence. Gandhian views on non-violence, his impact on the people nationwide and his ability to gain independence through a totally non-violent mass movement made him one of the most remarkable leaders in the world. He practised what he preached wearing homespun clothes to weaken the British textile industry and orchestrating a march to the sea, where demonstrators proceeded to make their own salt in protest against the British monopoly and tax on salt.

The British proposed independence in 1947; it came with a heavy cost. While Gandhi was leading a largely Hindu movement, Mohammed Ali Jinnah was representing the Muslim group called the Muslim League., which was largely created by the British divide and rule policy. Jinnah advocated the division of India into two separate states: Muslim and Hindu, and he was able to achieve his goal. When the British left, they created two separate states of India and Pakistan (East and West) and violence erupted when stranded Muslims and Hindu minorities in the areas fled in opposite directions. Over a million people were killed in the process.

India's history since independence has been marked by disunity and intermittent periods of virtual chaos. In 1948, in a prayer meeting, Gandhi was assassinated by a Hindu fanatic. Jawarhalal Nehru had earlier in 1947 become the first Prime Minister of free India. After Nehru, India has seen the leadership of many leaders, some powerful, some subtle, and so on. On the other hand, Pakistan lost its eastern part, which became Bangladesh in 1971

when the Pakistani troops kill some three million of their own citizens in the east fighting for independence. Pakistani can be regarded as a failed state. Jinnah died in 1948 but shortly before his death he realised he had made the biggest blunder in his life in fighting for a separate state.¹⁶

BATTLES THAT HAVE SHAPED THE HISTORY OF INDIA

Over many centuries, India has witnessed the rise and fall of several empires and conquerors. The political map of pre-modern India, before the British arrived, was made up of countless kingdoms with fluctuating boundaries that rendered the country vulnerable to foreign invasions. There have been various dynasties fighting battles among themselves and against foreign invaders: Aryans,¹⁷ Persians, Greeks, Chinese nomads, Arabs, Mughals, French, Dutch, Portuguese, British and others. Wave after wave foreign aggressors descended on India, founded empires and left a deep imprint on the history and culture of the country. But none could not subdue or subjugate the indomitable soul of Bharatvarsh.

As history is a great educator, it would be interesting to recapitulate some of the major battles that have marked the turning points in the history of India:

1. Battle of Buxar
2. Seleucid-Mauryan War
3. Kalinga War
4. Battle of Haldighati
5. Rohilla War
6. Battle of the Hydaspes
7. Huna Invasions of India
8. Nadir Shah's Invasion of India
9. Timur invasion of India
10. Anglo-Maratha Wars

¹⁶ Remembering Jinnah, the Indian Nationalist - The Wire. Jinnah confessed his mistake to his doctor. <https://thewire.in/17871/remembering-jinnah-the-indian-nationalist/>

¹⁷ As it has now been conclusively proved that the "Aryan invasion" was a myth, the Aryans should be regarded as indigenous to India rather than being treated as invaders.

- 11 Sakas Invaded India
- 12 First Turkish Invasion of the Deccan
- 13 Mahmud Ghazni's Invasions of India (17 times)
14. Anglo-Sikh War
- 15 Siege of Pondicherry
- 16 Invasions of Muhammad Ghori
- 17 Arab Invasion of Sind under Mohammed-bin-Qasim
- 18 Fourth Anglo-Mysore War

The Mughal Empire

In 1526, Babur, a descendant of Timur and Gengis Kahn from Fergana Valler (present-day Uzbekistan) swept across the Khyber Pass and established the Mughal Empire which covered modern-day Afghanistan, Pakistan, India and Bangladesh. The Mughal dynasty ruled most of the Indian subcontinent untill 1600; after which it went into decline after 1707 and was finally defeated during India's first war of Independence in 1857.

The Mughals

The Mughals, as can be seen below, ruled from 1526 to 1658.

Babur 1526-1530

Humayun 1530 to 1556

Akbar 1556 to 1605

Jahangir 1605 to 1627

Shah Jahan 1627 to 1658

Further details can be seen in **Chapter**

The Colonial Era

From the 16th century, European powers from Portugal, Netherlands, France and Britain established trading posts in India. Later, they took advantage of internal conflicts and established colonies in the country.

The British Rule: The British Rule in India began with the coming of the British East India Company (EIC) in 1600 leading to the rule of Queen Victoria. It culminated in the First War of Indian Independence in 1857.

Heroic Figures of 1857



Bahadur Shah Zafar

Most rebelling Indians accepted Bahadur Shah Zafar as the Emperor of India under whom they united. But he fell to the wily machinations of the British. His fall marked the end of more than three centuries of Mughal rule in India.

Bakht Khan

Bakht Khan, a subedar in the army of the East India Company, built up an army of Rohilla sepoys. After sepoys in Meerut revolted against the British in May 1857, he became commander of the sepoy forces in Delhi.



Mangal Pandey: Mangal Pandey, part of the 34th Bengal Native Infantry, is primarily known for his involvement in attack on his senior British officers on 29th March 1857 at Barrackpore, an incident that marked the beginning of the First War of Indian Independence.

Nana Sahib

Nana Sahib, the adopted son of exiled Maratha Peshwa Baji Rao II, led the revolt at Kanpur.



Rani Lakshmibai

She fought valiantly against the British troops along with Tatya Tope. However, on the 17th June 1858, while battling against the British near the Phool Bagh area of Gwalior, she laid down her life.

Tatya Tope

Tatya Tope, a close associate and general of Nana Sahib, fought against the British and joined forces with Rani Lakshmibai.



Veer Kunwar Singh

The king of Jagdispur, currently a part of Bhojpur district, Bihar, Veer Kunwar Singh, led armed soldiers against the British troops.

The Indian Independence Movement and Mahatma Gandhi:

In the 20th century Mahatma Gandhi led millions of people in a national campaign of non-violent civil disobedience to obtain independence from the British in 1947.

Independence and Partition of the Subcontinent

Religious tension between the Hindus and Muslims had been brewing over the years, especially in provinces like Punjab and West Bengal, accentuated by the British policy of divide and rule. All through this, Mahatma Gandhi called for unity among the two religious groups. The British, whose economy had been weakened after World War-II, decided to leave India and paved the way for the formation of an interim government. Eventually, the British Indian territories gained independence in 1947, after being partitioned into the Union of India and the Dominion of Pakistan.

Post-Independence Period

As in many civilisations, the Greek, the Romans, and the Egyptian - rose and fell, leaving only ruins, the Indian civilisation and culture remained unscathed. Even wave after wave of invaders descended on the country, founded empires and ruled over its different parts, the indomitable soul of Bharatvarsh could not be subjugated.

Today, India marches proudly as the most vibrant republic and largest democracy of the world, an influential nation in South Asia and an emerging global superpower.

India is the second largest country in Asia and the seventh largest and second most populous country on Earth. It comprises as much as one third of Asia and supports one seventh of humanity.

End of Ch 1

CHAPTER 2

ATROCITIES & PLUNDERS OVER EIGHT CENTURIES BEFORE THE EUROPEANS

EXTENT OF MUSLIM ATROCITIES

Will Durant was the most learned scholar writing about Indian history in one of his books¹⁸ in which he states that “Mohammedan conquest of India was probably the bloodiest story in history”. There were various Muslim invaders before the British; some raided India and left with their booty of enormous wealth while other stayed on as rulers.

Before the commencement of such a conquest, India was not usually a zone of peace on account of many internal wars fought by the Hindu princesses. However, in all such wars, the belligerent parties had observed some time-honoured conventions as set out in the *Shastras*.¹⁹ Some of these conventions relate to:

- (a) Brahmins and the Bhikshus were never molested;
- (b) cows were never killed;
- (c) temples were never touched;
- (d) the chastity of women were never violated;
- (e) non-combatants were never killed or captured;
- (f) human habitation was never attacked, unless it was a fort; and
- (g) the civil population was never plundered.

War booty was an unknown item among calculations of conquerors. The fighting between opposing forces was done in the open fields and subject to a code of honour. Any sacrifice of honour for victory or material gain was considered as worse than death.

However, the above had no place in Islamic imperialism. They arrived with a different code which required all warriors to fall upon the innocent civil population after a decisive victory on the battlefield. They were required to sack and burn down the villages and towns following the death of the defenders fighting or had fled. The cows, the Brahmins, and the Bikshus

¹⁸ *Story of Civilisation*.

¹⁹ In late and post Vedic literature of Hinduism, Shastra referred to any treatise, book or instrument of teaching, any manual or compendium on any subject in any field of knowledge, including religious.

invited their special attention in mass killings and murders. They paid special attention to the monasteries and temples in their orgies of pillage and arson. Those persons who were spared they captured and sold as slaves. Everything was done as mujahids (holy warriors) and ghazals (kafir-killers) as ordained in their holy book (they claimed). How could a holy book ordain the killing of innocent people? Something really needs re-examination in the most profound manner by scholars of the right calibre.

This behaviour on the part of the invaders was complex to the Hindus. For the first time in their history, Hindus were experiencing a totally different scene as described here:²⁰

“The conquering army burnt villages, devastated the land, plundered people’s wealth, took Brahmins and children and women of all classes captive, flogged with thongs of raw hide, carried a moving prison with it, and converted the prisoners into obsequious Turks.”

Invaders/Rulers	Year Commenced	Year Ended
Naval Expedition	636 or 643 AD	711AD
First Muslim Invasion	711 AD	1000AD
Mahmud & Masood Ghaznavi	1000 AD	1192AD
Muhammad Ghori & his Lieutenants	1192 AD	1234AD
The Slave (Mamluk) Sultans	1234 AD	1291AD
The Khaljis	1291 AD	1360AD
The Tughlaqs	1360 AD	1391AD
The Provincial Muslim Satraps	1391 AD	1399AD
Amir Timur	1399 AD	1414AD
The Sayyid Dynasty	1414-AD	1451
The Lodhi Dynasty	1451 AD	1526AD
The Moghal Dynasty	1526 AD	-

The above was written in 1298 AD following Alauddin Khilji’s invasion, though the gruesome game had started some three centuries earlier when Mahmud Ghaznavi had vowed to invade India yearly to destroy idolatory, kill

²⁰ By Kanhadade Prabandha in 1298 AD.

the kafirs, capture prisoners of war, not to mention the capturing of vast wealth for which India was known to have.

Politically, India remained disunited and was without an army capable of defending against Muslim invasions. Here and there were little armies, but nothing like the force that existed earlier when India was united by the Gupta Empire.

Various Muslem invaders are shown in the table above.

MUSLIM NAVAL EXPEDITIONS

At the beginning, there were Muslim naval expeditions into India. Uthman b. Abul As Al Sakifi, governor of Bahrain and Oman, sent out ships to raid Thane, near modern-day Mumbai, while his brother Hakam sailed to Broach and a third fleet sailed to Debal under his younger brother Mughira either in 636 or 643 AD.

FIRST MUSLIM INVASION

The first Muslim state in India was founded in 711 AD. The conquered area was not rich enough in agricultural potential to induce the Arabs to establish themselves permanently. Therefore, they left on their own accord. But the Arabs returned later.

Another Muslim attack on India in Sindh in the year 715 AD was by Arabs led by Mohammad Bin Qasim. They displaced Raja Dahir who ruled Sindh from his capital Deval (near modern Karachi). The Habbari family acquired an agricultural estate in the village of Baniya, which later became an important town. The Habbari family engaged also in commerce and achieved a prominent status among the Arab settlers. The Habbari family began to rule in the Sind in 841, creating a semi-independent state loyal to the Abbasid caliphate in Baghdad.

MAHMUD AND MASOOD GHAZNAVI

In the late 900s, Mahmud, the Sunni Muslim Turkish sultan, ruled the Ghaznavid Empire, an empire across Iran and what today is Afghanistan. From Ghazni he began sending men on horseback through the Khyber Pass. They raided temple towns in northwest India. These Muslims terrorised Hindus and carried back as much booty as they could, much of it from temples.

In the year 1000 AD Mahmud defeated Raja Jaipal, a scion of the Hindu Shahiya dynasty of Kabul. For a long time this dynasty had been a fort for India in the Northwest. As an indemnity, Mahmud collected 250,000 dinars, which sum perhaps was normal in building an empire. In 1004 AD, Mahmud invaded Bhatiya and plundered the place. In order to convert the Hindus to Islam with the help of mullahs who accompanied him, he stayed there for some time. In 1008 AD, he captured Nagarkot (Kangra). Here, the loot amounted to 70,000,000 dirhams in coins and 700,400 mans of gold and silver, in addition to precious stones and embroidered cloths. Three years later he plundered undefended Thanesar, destroyed numerous temples, and smashed a large number of idols. Notably, the chief idol, that of Chakraswamin, was transported to Ghazni and thrown into the public square for defilement under the feet of the faithful. An account given by Tarikh-i-Yamini, Mahmuds's secretary, as follows:

“The blood of the infidels flowed so copiously [at Thanasar] that the stream was discoloured, notwithstanding its purity, and people were unable to drink it. The Sultan returned with plunder which is impossible to count. Praise he to Allah for the honor he bestows on Islam and Muslims.”

The raiding stopped around 1010 AD after the Hindus agreed to pay a tribute. This was the traditional act of submission; the Indians sending to Ghazni annual trains of elephants laden with gifts. This agreement ended soon.

Mahmud Invasion of Nandana (1013-1014). He advanced against Nandana where there was a Shahiya king, Anandapal, who had established his new capital. Though the Hindus put up a great fight, they were defeated. As usual the temples were destroyed and innocent people were slaughtered. An account of the plunder and the prisoners were given by Utbi:

“The Sultan returned in the rear of immense booty, and slaves were so plentiful that they became very cheap and men of respectability in their native land were degraded by becoming slaves of common shopkeepers. But this is the goodness of Allah, who bestows honor on his own religion and degrades infidelity.”

Invading the Heartland of Hindustan. Having successfully invaded the areas referred to above, Mahmud felt he could assault the heartland of Hindustan. In 1018 AD, he crossed the Yamuna River, collected 1,000,000 dirhams from Bulandshahar and marched to Mahaban in Mathura district. The said Utbi records:

“The infidels...deserted the forth and tried to cross the foaming river...but many of them were slain, taken or drowned....Nearly fifty thousand men were killed.”

Mathura suffered the same fate. Mahmud seized five gold idols weighing 83,000 missals and 200 silver idols. As reported by Utbi, “The Sultan gave orders that all temples should be burnt with naptha and fire, and levelled with the ground.” The plunder lasted for another 20 days. Mahmud then turned his attention towards Kanauj, which had been the seat of many Hindu dynasties. Utbi reports:

“In Kanauj there were nearly ten thousand temples... Many of the inhabitants of the place fled in consequence of witnessing the fate of their deaf and dumb idols. Those who did not fly were put to death. The Sultan gave his soldiers leave to plunder and take prisoners.”

The next attack was on the Brahmins of Munj, who fought to the last man after throwing their wives and children into fire. The fate of this place was sealed when its ruler fled. According to Utbi, “...the Sultan ordered that his five forts should be demolished from their foundations, the inhabitants buried in their ruins, and the soldiers of the garrison plundered, slain or captured”.

The next place that was invaded was Shrawa which met the same fate as other above. Utbi states:

“The Muslims paid no regard to the booty till they had satiated themselves with the slaughter of the infidels and worshippers of sun and fire. The friends of Allah search the bodies of the slain for three days in order to obtain booty....The booty amounted to gold and silver, rubies and pearls nearly to three hundred thousand dirhams, and the number of prisoners may be conceived from the fact that each was sold for two to ten dirhams. These were afterwards taken to Ghazni and merchants came from distant

cities to purchase them, so that the countries of Mawaraun-Nahr, Iraq and Khurasan were filled with them, and the fair and the dark, the rich and the poor, were commingled in one common slavery.”

Sacking of Somnath. Mahmud’s sacking of this place is too well known and requires no detailed account. Emphasis is now given to the fragments of the famous sivalinga. They were carried to Ghazni; some of them were turned into steps of the Jama Masjid in that city while the rest were sent to Mecca, Medina and Baghdad to be desecrated in like manner.

For 17 times, Mahmud attacked India during the period between 1000 and 1027 AD, a significant event in the history of India. Mahmud of Ghazni had started his invasions in India during the period when the Rajput power had declined. In 1027 AD, he invaded the Somnath temple in Gujarat.

Masud, the son of Mahmud, somewhat followed his father’s footsteps, and in 1037 AD he successfully sacked the fort of Hansi, which was defended very bravely by the Hindus. The record of the Tarikh-us-Subuktigin states: “the Brahmins and other high ranking men were slain, and their women and children were carried away captive, and all the treasure which was found was distributed among the army.” By reason of his preoccupation elsewhere, Masud could not repeat his performance in Hansi.

The Ghaznavi Incursions²¹

The agreement referred to earlier between the Muslims and the Indians broke down and raiding resumed under Ghaznavi as well. The Muslims believed they were wielding the sword of Muhammad. They smashed more Hindu temples. They slaughtered or enslaved thousands, leaving survivors shocked and disappointed that they were not being protected from harm by their god Shiva. Muslims shattered the economy of north eastern India. Precious metals were taken from India's temples, and with this new wealth they erected buildings and magnificent mosques in Ghazni. They turned Ghazni into a world centre of Islamic culture, and financed more military campaigns.

In 1024 AD they defeated the Habbari Dynasty in the Sind and annexed that area. In 1025 AD Muslims invaded Somnath and looted its temple on the coast of Saurashtra.

²¹ <http://www.fsmitha.com/h3/india02.htm>

MUHAMMAD GHORI AND HIS LIEUTENANTS

In 1187 the Ghaznavid Empire collapsed. In its place a new Turkish dynasty arose: the Ghurids. A Ghurid army invaded India and fought its way to Delhi, reaching that city in 1193, overwhelming fierce Hindu opposition along the way. By 1202 the Ghurids had conquered the larger kingdoms along the Ganges River. The Ghurid invaders, being Muslims, were unimpressed by Indic civilisation.

In 1192 AD after Prithiviraj Chauhan had been defeated, Ghori took Ajmer by assault. As reported by Taj-ul-Ma'sir of Hasan Nazambi:

“While the sultan remained at Ajmer, he destroyed the pillars and foundations of the idol temples and built in their stead mosques and colleges and precepts of Islam, and the customs of the law were divulged and established.”

Continuing in the same vein, in the next year, Ghori defeated Jayachandra of Kanauj, then followed a general massacre, rapine, and pillage. The Gahadwad treasuries at Asni and Varanasi were plundered. Hasan Nizami rejoices that “in Benares which is the centre of the country of Hind, they destroyed one thousand temples and raised mosques on their foundations”.

Based on the report of Kamil-ut-Tawarikh of Ibn Asir, “The slaughter of Hindus (at Varanasi) was immense; none were spared except women and children, and the carnage of men went on until the earth was weary.” The women and children were spared so that they could be enslaved and sold in Islamic countries. At the same time, the Buddhist complex at Sarnath was also sacked, and the Bhikshus were slaughtered.

They also sacked Buddhism's major centres, including the centre of learning, Nalanda (an ancient university), at Bihar, slaughtering many, destroying Buddhism in northern India and sending Buddhists fleeing to Nepal and Tibet, where Buddhism was to flourish.

Meanwhile, Ghori's lieutenant, Qutbuddin Aibak was also busy along the same vein. After the suppression of Hindu revolt at Kol (now Aligarh) in 1193 AD, according to Hasan Nizami, Aibak raised “three bastions as high as heaven with their heads, and their carcasses became food for beasts of prey. The tract was freed from idols and idol worship and the foundations of infidelism were destroyed.” In 1194 AD, Aibak destroyed 27 Hindu temples at Delhi and erected the Quwwat-ul-Islam mosque with their materials. The mosque was

adorned with the stones and gold obtained from the temples which had been demolished by elephants.

In 1195 AD, the Mher tribe of Ajmer rose in revolt, and the Chaulukyas of Gujarat rendered assistance. Thus, Aibak had to call for reinforcements from Gazni to meet the challenge. In 1196 AD he proceeded against Anahilwar Patan, the capital of Gujraj. Raja karan was defeated and fled. Fifty thousand infidels were despatched to hell by the sword and some 20,000 slaves, and cattle beyond all calculation were acquired by the victors. The city was sacked, its temples destroyed, and its palaces plundered. In returning to Ajmer, Aibak destroyed the Sanskrit College of Visaladeva, and laid foundations of a mosque, known as “Adhai Din ka Jhompada”.

Next came the conquest of Kalinjar in 1202; this was Aibak’s crowning glory. Nizami concludes: “The temples were converted into mosques...Fifty thousand men came under the collar of slavery and the plain became black as pitch with Hindus.”

Muhammad Bakhtyar Khalji, a freelance adventurer, moved further east. In 1200 AD he sacked the undefended university town of Odantpuri in Bihar and massacred the Buddhist monks in the monasteries. By surprise in 1202 AD he took Nadiya. There is a report by Badauni in his Muntakhab-ut-Tawarikh that “property and booty beyond computation fell into the hands of the Muslims and Muhammad Bakhtyar having destroyed to places of worship and idol temples of the infidels founded mosques and Khanqahs”.

The Ghurids despised Hinduism, but their slaughter and enslavement of Hindus and the ruination of Hindu holy places were ineffective in diminishing that faith. The Hindus were too numerous for them, and only on the fringe of Hindu society were people attracted to Islam. Muslims in northern India refused to allow Hindu temples to be rebuilt, and without temples Hindu ceremonies became more public and plebeian

MAMLUK, THE SLAVE SULTANS

Mohammad Ghori had left Qutab-ud-din Aibek who was a slave from Turkistan in charge of the Indian affairs. Aibak at Delhi was succeeded by Shamsuddin Iltutmish in 1234 AD, who destroyed an ancient temple at Vidisha. In this regard, Muntakhab-ut-Twarikh reports:

“Having destroyed the idol temple of Ujjan which had been built six hundred years previously, and was called Mahakal, he levelled it to its

foundations, and threw down the image of Rai Vikramajit from whom the Hindus reckon their era, and brought certain images of cast molten brass and placed them on the ground in front of the doors of mosques of old Delhi, and ordered the people of (sic) trample them under foot.”

Setback of Muslim Power. There was a serious setback of Muslim power in India following Iltutmish. Because of Hindu revival, Balkan had to battle against the Katehar Rajputs of what came to be known as Rohilkhand in later history. As they refused to submit to Islamic imperialism, Balkan led an expedition across the Ganges in 1254 AD. As reported by Badauni:

"In two days after leaving Delhi, he arrived in the midst of the territory of Katihar and put to death every male, even those of eight years of age, and bound the women."

In spite of such wanton cruelty, Muslim power continued to decline till the Khaljis revived it after 1290 AD.

THE KHALJIS

Following the death of Balban the Sultanate became weak and there were a number of revolts. This was the period when the nobles placed Jalaluddin Khilji on the throne. This marked the beginning of Khilji dynasty. The rule of this dynasty started in 1290 AD.

In 1291 Jalaluddin Khalji led an expedition to Ranthambhor and on the way he destroyed many Hindu temples at Chaintal. The broken idols were sent to Delhi to be spread before the gates of the Jama Masjid. His nephew Alauddin led an expedition to Vidisha in 1292 AD. As reported,²² Alauddin "brought much booty to the Sultan and the idol which was the object of worship of the Hindus, he caused to be cast in front of the Badaun gate to be trampled upon by the people. The services of Alauddin were highly appreciated, the jagir of Oudh (or Avadh - Central U.P.) also was added to his other estates."

After murdering his uncle and father-in-law, Jalaluddin, Alauddin became Sultan in 1296 AD. Two years later he sent an expedition under his generals Ulugh Khan and Nusrat Khan to Gujarat. The invaders plundered the ports of Surat and Cambay. The rebuilt temple of Somnath by the Hindus was plundered and the idols taken to Delhi for being trodden upon by the Muslims.

²² Badauni in Muntakhab-ut-Tawarikh,

The whole region was subjected to fire and sword, and Hindus were slaughtered en masse. The queen of Gujarat, Kampala Devi, was captured along with the royal treasury, brought to Delhi and forced into Alauddin's harem. The atrocities of the Malik Naib during his expedition to South India in 1310-1311 AD have already been mentioned.check.....

THE TUGHLAQS

Another setback was suffered after the death of Alauddin Khalji in 1316 AD, though it was soon revived by the Tughlaqs. In 1320, Ghazi Tughlaq, the governor of the northwestern provinces took the throne under the title Ghiyasuddin Tughlaq after killing Khusru Khan. In 1325 the Sultan met an accidental death and was succeeded by his son, Muhammad bin Tughlaq.

By now most of the famous temples covering the length and breadth of the Islamic occupation in India had been demolished, apart from those in Orissa and Rajasthan which had retained their independence. Also, at the same time, most of the rich treasuries had been plundered and shared between the Islamic state and its fighting force.

In 1360, Firuz Shah Tughlaq led an expedition into Orissa. He destroyed the temple of Jagannath at Puri, not to mention the desecration many other Hindu shrines. The following report was written or dictated by Sirat-i-Firoz Shahi:

"Allah who is the only true God and has no other emanation, endowed the king of Islam with the strength to destroy this ancient shrine on the eastern sea-coast and to plunge it into the sea, and after its destruction he ordered the image of Jagannath to be perforated, and disgraced it by casting it down on the ground. They dug out other idols which were worshipped by the polytheists in the kingdom of Jajnagar and overthrew them as they did the image of Jagannath, for being laid in front of the mosques along the path of the Sunnis and the way of the 'musallis' (Muslim congregation for namaz) and stretched them in front of the portals of every mosque, so that the body and sides of the images might be trampled at the time of ascent and descent, entrance and exit, by the shoes on the feet of the Muslims."

Following the sacking of the temples in Orissa, Firoz Shah Tughlaq attacked an island along the sea-coast where "nearly 100,000 men of Jajnagar had taken refuge with their women, children, kinsmen and relations". The swordsmen of Islam turned "the island into a basin of blood by the massacre of the unbelievers". What a terrible thing to do in the name of religion?

Hindu women were treated heinously as Sirat-i-Firuz Shahs noted: "Women with babies and pregnant ladies were haltered, manacled, fettered and enchained, and pressed as slaves into service in the house of every soldier."

Other more horrible scenes were carried out by Firuz Shah Tughlaq at Nagarkot (Kangra). He sacked the shrine of Jvalamukhi. Firishta reported that the Sultan "broke the idols of Jvalamukhi, mixed their fragments with the flesh of cows and hung them in nose bags round the necks of Brahmins. He sent the principal idol as trophy to Medina."

THE PROVINCIAL MUSLIM SATRAPS

In 1391 AD the Muslims of Gujarat complained to Nasiruddin Muhammad, the Tughlaq Sultan of Delhi, that the local governor, Kurhat-ul-Mulk, was being tolerant to the Hindus. This resulted in the immediate appointment of Muzzaffar Khan as the new Governor, who after the death of the Delhi Sultan assumed the title of Muzzaffar Shah in 1392 AD. After a year he led an expedition to Somnath and sacked the temple which the Hindus had rebuilt once again. He killed many Hindus for their this "impudence," and built a mosque on the site of the ancient temple. However, the Hindus restarted the restoration of the temple shortly after. In 1401 AD Muzaffar returned with a huge army and again killed many Hindus, demolished the temple once more, and erected another mosque.

Ahmad Shah (the grandson) in 1411 AD succeeded Muzaffar, and three years later appointed a special darogah to destroy all temples throughout Gujarat. In 1415 AD he invaded Sidhpur where he destroyed the images in Rudramahalaya, and converted the grand temple into a mosque. Sidhpur was renamed Sayyadpur.

In 1458 AD Mahmud Bagra became the Sultan of Gujarat. He was the worst fanatic of this dynasty. In 1469 AD Mahmud invaded Junagadh. Mandalika of Junagadh, who had never withheld the regular tribute to Mahmud protested. Mahmud in reply said that he was not interested in money as much as in the spread of Islam. The Mandalika was forcibly converted to Islam and Junagadh was renamed Mustafabad. In 1472 AD Mahmud invaded Dwarka, destroyed the local temples, and plundered the city. Mahmud murdered in cold blood Raja Jaya Singh, the ruler of Champaner, and his minister for refusing to embrace Islam after they had been defeated and their country pillaged and plundered. Champaner was renamed Mahmudabad.

Mahmud Khalji of Malwa (1436-69 AD) also destroyed numerous Hindu temples and built mosques on their sites. He greatly insulted the Hindus. After Ilyas Shah of Bengal (1339-1379 AD) invaded Nepal and destroyed the temple of Svayambhunath at Kathmandu, he invaded Orissa, demolished many temples, and was involved in widespread plundering. It was considered meritorious for the Bahmani sultans of Gulbarga and Bidar to kill a hundred thousand Hindu men, women, and children every year. As other savages carrying out their "sacred duty" under Islam demolished and desecrated temples all over South India.

AMIR TIMUR

In 1399 AD Timur brought invasion to a climax. He commenced by quoting the Quran in his Tuzk-i-Timuri: "O Prophet, make war upon the infidels and unbelievers, and treat them severely." In continuing he said:

"My great object in invading Hindustan had been to wage a religious war against the infidel Hindus...[so that] the army of Islam might gain something by plundering the wealth and valuables of the Hindus."

He started by storming the fort of Kator on the border of Kashmir. He ordered his soldiers "to kill all the men, to make prisoners of women and children, and to plunder and lay waste all their property". Next, he "directed towers to be built on the mountain of the skulls of those obstinate unbelievers". Soon after, he laid siege to Bhatnir defended by Rajputs. After some resistance they surrendered, and were pardoned, though Islam did not bind him to keep his word given to the "unbelievers". His Tuzk-i-Timuri reads:

"In a short space of time all the people in the fort were put to the sword, and in the course of one hour the heads of 10,000 infidels were cut off. The sword of Islam was washed in the blood of the infidels, and all the goods and effects, the treasure and the grain which for many a long year had been stored in the fort became the spoil of my soldiers. They set fire to the houses and reduced them to ashes, and they razed the buildings and the fort to the ground."

The next city to be sacked was Sarsuti, and "all these infidel Hindus were slain, their wives and children were made prisoners and their property and goods became the spoil of the victors". Timur then moved through (modern day) Haryana, the land of the Jats. He ordered his swordmen to "plunder and

destroy and kill every one whom they met". Thus, the soldiers "plundered every village, killed the men, and returned with a number of Hindu prisoners, both male and female".

The predominantly Hindu town, Loni, was captured before Timur arrived in Delhi. As some Muslim inhabitants were also taken prisoners. Timur ordered that "the Musulman prisoners should be separated and saved, but the infidels should all be dispatched to hell with the proselytizing sword".

Timur had captured some 100,000 Hindus. In preparing to fight against the Tughlaq army on crossing the Yamuna River, his Amirs advised him "that on the great day of battle these 100,000 prisoners could not be left with the baggage, and that it would be entirely opposed to the rules of war to set these idolators and enemies of Islam at liberty". Therefore, "no other course remained but that of making them all food for the sword". The Tuzk-i-Timuri reads:

"I proclaimed throughout the camp that every man who had infidel prisoners should put them to death, and whoever neglected to do so should himself be executed and his property given to the informer. When this order became known to the ghazis of Islam, they drew their swords and put their prisoners to death. One hundred thousand infidels, impious idolators, were on that day slain. Maulana Nasiruddin Umar, a counselor and man of learning, who, in all his life, had never killed a sparrow, now, in execution of my order, slew with his sword fifteen idolatrous Hindus, who were his captives."

Timur defeated the Tughlaq army in the battle that ensued next day. He entered Delhi and learnt that a "great number of Hindus with their wives and children, and goods and valuables, had come into the city from all the country round". He ordered his soldiers to seize these Hindus and their property. The Tuzk-i-Timuri reads:

"Many of them (Hindus) drew their swords and resisted.... The flames of strife were thus lighted and spread through the whole city from Jahanpanah and Siri to Old Delhi, burning up all it reached. The Hindus set fire to their houses with their own hands, burned their wives and children in them and rushed into the fight and were killed.... On that day... nearly 15,000 Turks were engaged in slaying, plundering and destroying. When morning broke on Friday, all my army ...went off to the city and thought of nothing but killing, plundering and making

prisoners....The following day, Saturday the 17th, all passed in the same way, and the spoil was so great that each man secured from fifty to a hundred prisoners, men, women, and children. There was no man who took less than twenty. The other booty was immense in rubies, diamonds, garnets, pearls, and other gems and jewels; ashrafis, tankas of gold and silver of the celebrated Alai coinage: vessels of gold and silver; and brocades and silks of great value. Gold and silver ornaments of Hindu women were obtained in such quantities as to exceed all account. Excepting the quarter of the Saiyids, the Ulama and the other Musulmans, the whole city was sacked."

THE SAYYID DYNASTY

Then came the Saiyyid dynasty founded by Khizr Khan. The Sayyids ruled from about 1414 AD to 1450 AD.²³ After the Tughlaq dynasty disintegrated, the Sayyid dynasty rose to power. They were essentially the rulers of the Delhi Sultanate of India and reigned from 1414 to 1451. The history of the Sayyid dynasty is not clearly known but they claimed to be the descendants of Prophet Mohammed. The Sayyid Empire was formed amidst chaos when there was no figure of authority to control Delhi. The Sayyid dynasty had four basic rulers.²⁴

THE LODHI DYNASTY

Behlol Lodhi who was in service during Khizr Khan's rule founded the Lodhi dynasty. Behlol Lodhi, an Afghan, was proclaimed the Sultan in 1451. After his death his son, Sikandar Lodi, proved to be a capable ruler who brought back the lost prestige of the Sultan. He maintained friendly relations with the neighbouring states. He brought Gwalior and Bihar under his rule.

THE MUGHAL DYNASTY

²³ Timur's Invasion - Know India knowindia.gov.in/knowindia/culture_heritage.php?id=1

²⁴ Read more at <http://www.iloveindia.com/history/medieval-india/delhi-sultunate/sayyid-dynasty.html#uQDyhfRWxKtjAkDQ.99>

Babur: The Mughal dynasty started with Babur ascending the throne of Agra in 1526.²⁵ At the beginning his rule in India Babur had to face the problems of the Rajputs and the Afghan chiefs. He fought Rana Sanga of Mewar in 1527 in the battle of Kanwah. Rana lost the battle.

Sher Shah and the Sur Dynasty: Sher Shah's reign barely spanned five years (1540 - 1545), but is a landmark in the history of the sub-continent. Sher Shah was a capable military and civilian administrator.

Return of Humayun: He occupied Lahore and Dipalpur in 1555. By July 1555 Humayun reached Delhi where he spent his time in the administration of his kingdom. In 1556 Humayun died in an accident.

Akbar: After the death of Humayun the history of India saw the rule of the greatest of the Mughal rulers, Akbar the great (1556-1605). Akbar inherited the throne of the Mughal Empire at the age of 14 years after the death of Humayun.

Jahangir: He succeeded his father, Akbar. His name was Muhammad Salim, but also called Jahangir. In 1605 Akbar proclaimed him as the ruler. Salim was deeply influenced by the charms of his queen, Nur Jahan, whom he married in 1611 and left the task of administration entirely on her at times. Jahangir won several wars but could not reach the glory of his father, Akbar.

Shah Jahan: Jahangir died in 1627 and was succeeded by Shah Jahan who ruled from 1627 to 1658. Shah Jahan's period is best known for the alleged construction of the Taj Mahal²⁶ and other great monuments. It is claimed that his love for his queen, Mumtaz Mahal, was immense. After her death in 1631, he is said to have built the Taj Mahal in memory of her. However, there are a few books²⁷ in which there is a great deal of information that the Taj was built over 3 centuries earlier as a Hindu temple, the name of which was Tejo Maha Laya. The correct name of the queen was Mumtaz al Zamani. The name "Mahal" is a Sanskrit name and does not feature Islamic literature.

²⁵ The Great Mughal Emperors of India 1526 - 1707 -

Paradoxplace www.paradoxplace.com/Insights/Civilizations/Mughals/Mughals.htm

²⁶ Shah Jahan - Shah Jahan Life History - Shah Jahan ... - Taj Mahal www.tajmahal.org.uk/shah-jahan.htm

²⁷ P.N. Oates, *Taj Mahal*, https://en.wikipedia.org/wiki/P._N._OakJump_to_Taj_Mahal_Theory - In his book *Taj Mahal: The True Story*, Oak claims that the Taj Mahal was originally a Shiva temple and a Rajput palace named Tejo Maha Laya. See also Dr Nat Khublall, *INDIA: Invasions, Foreign Rule & Eurocentrism, Chapter 15*.

Aurangzeb: Shah Jahan retired to Agra in 1636 where he was later imprisoned by his son, the successor, Aurangzeb. In 1657 a war of succession started owing to the illness of Shah Jahan among his sons, Dara, Shah Suja, Aurangzeb, and Murad. Aurangzeb being the ablest succeeded Shah Jahan. He ruled from 1658-1707. Aurangzeb was the last great Mughal ruler who took the Mughal Empire to its greatest glory.

INVADERS POLICY IN INDIA

The Muslim invaders were attracted to India for its wealth and, unlike the Europeans who arrived subsequently, most of the later ones stayed on in India. As rulers in India the general policy of most of them during the 700 to 800 years of occupation of India was to systematically replace the fabric of Hindu society and culture with a Muslim culture. They killed millions of Indians particularly those who refused to convert. Their intention was to destroy Indian religions, languages, centres of knowledge (universities, e.g., Nalanda, which was totally destroyed by Muslims). They destroyed and desecrated thousands of temples including Somnath, Mathura, Benaras, Ayodhya, Kannauj, Thaneswar and other places. There was wholesale slaughter of the monks and priests and innocent Hindus with the aim to wipe out the intellectual bedrock of the people they overran.²⁸

These foreign invaders could not subjugate India with ease and at no time were they able to rule it entirely. On the other hand, there was a valiant and ceaseless struggle for independence by natives to deliver India from Muslim tyranny and atrocities. The Sikhs, Rajputs, Jats, and Marathas led this struggle in North India. While in South India the struggle was by the Vijayanagar Empire. This struggle culminated when the Marathas ended the Muslim domination.²⁹

INVASIONS RESULTED IN THE GREATEST GENOCIDE IN HISTORY

²⁸ Bostom, A. G. "The Legacy of Jihad: Islamic holy war and the fate of the non-Muslims." Prometheus Books. New York. 2005.

²⁹The Muslim Period in Indian History.

http://www.gatewayforindia.com/history/muslim_history.htm

The various invasions into India over some 800 years can be described as the greatest genocide in the history of the world.³⁰ The Nazi holocaust against the Jews in Europe before and during the Second World War was a mere 6 million compared with the killing of over 80 million. This figure could be as much as 400 million.³¹ When they first invaded the country, the population was said to be 600 million but by mid-1500 it was estimated to be only 200 million.

Widespread Killing of Hindus and Forced Conversion³²

Commencing with the Umayyad Dynasty in the year 711 AD up to the time of the last Moghal in 1858 entire cities were destroyed and the population massacred, though Indian historians praised some of the Muslim rulers as great leaders. Hundreds of thousands were killed in every campaign, and very large numbers were deported as slaves to other countries. Large numbers of men were castrated and thousands or millions of women and young girls were brought into their harems. Every new invader followed suit and literally the skulls of Hindus were heaped up very high.³³ Afghanistan had a substantial Hindu population in the year 1000 it was conquered, and the Hindus were massacred. The region is still called Hindu Kush, i.e., “Hindu slaughter.”

Atrocities of Occupying Muslim Forces. These were Arab, Turkish, Mughal and Afghan forces that massacred Hindus and Sikhs in India for a total period of some 800 years.³⁴ The massacre on this gigantic scale has not been formally recognised by the World at large, though there is no lack of recognition of the massacre of Jews in the recent past by the Nazis. The Jews in Israel, USA and elsewhere keep reminding the world about the Nazi’s massacre. The genocide against the Indians was carried out over a period of 800 years until it was

³⁰ Islamic conquest of India bloodiest in the history :: Reader comments ...
www.danielpipes.org/comments/32812

³¹ Muslim historian Firishta [full name Muhammad Qasim Hindu Shah, born in 1560 and died in 1620], the author of the Tarikh-i Firishta and the Gulshan-i Ibrahim, was the first to give an idea to the medieval bloodbath that was in India during Muslim rule, when he declared that over 400 million Hindus got slaughtered during Muslim invasion and occupation of India.

³² 2) Khan, M. A. “Islamic Jihad: A legacy of forced conversion, imperialism and slavery” iUniverse, Bloomington, IN. 2009. (An Indian ex Muslim

³³ Some rulers paid a few rupees for the killing of each Hindu, so the head of the person killed had to be taken to the ruler so that payment could be made.

³⁴ Islamic Invasion Of India: The Greatest Genocide In ... - The Muslim Issue
<https://themuslimissue.wordpress.com/.../islamic-invasion-of-india-the-greatest-genoci>.

halted in a life and death struggle by the Sikhs in the Punjab and the Maratha armies in other parts of India towards the end of 1700.

There is a great deal of evidence of the atrocities from historical contemporary accounts of eyewitnesses. The biographers of the invading armies and subsequent rulers have left detailed records of the atrocities committed in their day-to-day encounters with India's Hindus. The records boasted and glorified the crimes committed and the genocide of tens of millions of Indians, rapes of Hindu women and the destruction of thousands of temples and libraries have been well documented by the invaders themselves. The records constitute solid proof of the World's biggest holocaust as quoted by Dr Koenraad Elst:³⁵

“There is no official estimate of the total death toll of Hindus at the hands of Islam. A first glance at important testimonies by Muslim chroniclers suggests that, over 13 centuries and a territory as vast as the Subcontinent, Muslim Holy Warriors easily killed more Hindus than the 6 million of the Holocaust. Ferishtha lists several occasions when the Bahmani sultans in central India (1347-1528) killed a hundred thousand Hindus, which they set as a minimum goal whenever they felt like punishing the Hindus; and they were only a third-rank provincial dynasty. The biggest slaughters took place during the raids of Mahmud Ghaznavi (ca. 1000 CE); during the actual conquest of North India by Mohammed Gori and his lieutenants (1192 ff.); and under the Delhi Sultanate (1206-1526).”

Another quote of Dr Elst states:³⁶

“The Muslim conquests, down to the 16th century, were for the Hindus a pure struggle of life and death. Entire cities were burnt down and the populations massacred, with hundreds of thousands killed in every campaign, and similar numbers deported as slaves. Every new invader made (often literally) his hills of Hindus skulls. Thus, the conquest of Afghanistan in the year 1000 was followed by the annihilation of the Hindu population; the region is still called the Hindu Kush, i.e., Hindu slaughter.”

³⁵In his article “Was There an Islamic Genocide of Hindus?”

³⁶ In his book *Negation in India*. Published by The Voice Of India, New Delhi, India.

The well-known historian, Will Durant, in the same vein states:³⁷

“The Mohammedan conquest of India is probably the bloodiest story in history. The Islamic historians and scholars have recorded with great glee and pride the slaughters of Hindus, forced conversions, abduction of Hindu women and children for the slave markets and the destruction of temples carried out by the warriors of Islam during 800 AD to 1700 AD. Millions of Hindus were converted to Islam by sword during this period.”

The Frenchman, Francois Gautier living in India, states:³⁸

“The massacres perpetrated by Muslims in India are unparalleled in history, bigger than the Holocaust of the Jews by the Nazis; or the massacre of the Armenians by the Turks; more extensive even than the slaughter of the South American native populations by the invading Spanish and Portuguese.”

In relation to Islamic rule in India, the writer, Fernand Braudel,³⁹ states that:

“colonial experiment” was “extremely violent”, and “the Muslims could not rule the country except by systematic terror. Cruelty was the norm – burnings, summary executions, crucifixions or impalements, inventive tortures. Hindu temples were destroyed to make way for mosques. On occasion there were forced conversions. If ever there were an uprising, it was instantly and savagely repressed: houses were burned, the countryside was laid waste, men were slaughtered and women were taken as slaves.”

There are many other writers, such as Irfan Husain among others, who have written in the same vein about Islamic atrocities in India. Some of these writers are themselves Muslims, while others are Europeans as quoted above.

³⁷ At p 459 in his 1935 book *The Story of Civilisation: Our Oriental Heritage*. #01 by Will Durant (ISBN: 8601422672237) from Amazon's Book Store.

³⁸ In his book *Rewriting Indian History* (1996). <https://francoisgautier.me/2008/04/16/rewriting-indian-history-complete-book/> 16 Apr 2008 - This attempt at rewriting history is of course meeting with a lot of resistance on the part of those who have a vested interest.

³⁹ In *A History of Civilisations* (1995). <https://www.amazon.co.uk/History-Civilizations-Fernand-Braudel/dp/0140124896>.

Many Muslim rulers of India who are revered in the history books have committed the most dreadful crimes. They include:

1. Mahmud of Ghazni;
2. Qutb-ud-Din Aibak;
3. Balban;
4. Mohammed bin Qasim; and
5. Sultan Mohammad Tughlak.

Their atrocities are so great that the passage of time does not make a difference but they will be remembered as beasts. Their invasion of the Hindu homeland is an unmitigated disaster.

Their places of worship were destroyed, their women raped, men killed or taken as slaves. Mahmud of Ghazni entered Somnath on one of his annual raids and slaughtered 50,000 Indians. Aibak killed and enslaved hundreds of thousands. The same applies to many other Muslim rulers; the list is long and painful but these conquerors justified their deeds by claiming it was their religious duty to eliminate infidels. Under the pretext of Islam, they claimed they were fighting for their faith though, in reality, they were involved in slaughtering innocent people and stealing their wealth.

The Afghan ruler, Mahmud al-Ghazni, invaded India at least 17 times between 1001 – 1026. His several episodes are recorded for posterity:⁴⁰

“The blood of the infidels flowed so copiously [at the Indian city of Thanesar] that the stream was discoloured, notwithstanding its purity, and people were unable to drink it...the infidels deserted the fort and tried to cross the foaming river...but many of them were slain, taken or drowned.... Nearly fifty thousand men were killed.”

There is a contemporary record which shows that in *Taj-ul-Ma'asir* by Hassan Nizam-i-Naishapuri, when Qutb-ul- Din Aibak (of Turko – Afghan origin and the First Sultan of Delhi 1194-1210) conquered Meerat. He raised all the Hindu temples of the city and constructed mosques on their sites. Also, in the city of Aligarh, on pain of death he forced the conversion of Hindu inhabitants to Islam and beheaded all who refused to convert. An Afghan of Turkish origin and second ruler of the Khilji Dynasty in India 1295-1316 captured the city of Kambayat at the head of the gulf of Cambay; he killed the adult male

⁴⁰ The book *Tarikh-i-Yamini* written by his secretary documents several episodes of his bloody military campaigns.

Hindu inhabitants for the glory of Islam, sent the women out of the country with all their gold, silver, and jewels, to his own home, and made about twenty thousand Hindu maidens his private slaves.

Indians were noted for their intellectual prowess for a long time and they were great scholars in science and mathematics. They established many universities, some in the BC era. Many scholars were attracted from abroad including the Middle East. Local boys and girls were educated in the education system in many subjects, such as science, mathematics, philosophy, art and architecture. They were a sophisticated and prosperous people. They exported manufactured goods to many countries and accumulated wealth over many centuries. Intruders were attracted to the wealth. Then came Muslim invaders who carried out the atrocities referred to above. Islamic exploitation resulted in extreme humiliation, famine, forced conversion, decline in intellectual pursuits, social destruction and a worsening of social ills. Anything that is not Islamic is from a time of ignorance and must be destroyed or appropriated in the name of Islam. The onslaught created the Roma (gypsies), destroyed “Hindu” Afghanistan and subsequently the growth of the Muslim population resulted in the creation of Pakistan and Bangladesh.

They destroyed almost all the ancient universities, such as Nalanda, and their enormous libraries with millions of books. Refer to Chapter 19 for details, including a list of such universities, and the effort that has been made in re-establishing Nalanda, within the last few years.

The cost of the Muslim invasions is massive and can be counted in terms of lives lost (over 80 million or as many as 400 million), wealth confiscated and culture destroyed.⁴¹ Whenever the atrocity is by a certain group for political correctness the world does not see. Hindus brutally slaughtered by Muslims were estimated to be around 400 million, not 60-80 million.⁴² Based on the figures that are available, the number of Indians enslaved is enormous.⁴³

The Muslim conquest of India was probably the bloodiest in history. Islamic scholars have recorded with utmost glee and pride of the slaughter of Hindus, forced conversions, abduction of Hindu women and children for the slave-markets, and the destruction of temples carried out by the warriors during the period 800 AD to 1700 AD. Millions of Hindus were forcefully

⁴¹ Khan, M. A. *Islamic Jihad: A legacy of forced conversion, imperialism and slavery*. iUniverse, Bloomington, IN. 2009, at p 216.

⁴² According to Firishta [1560-1620], the author of the Tarikh-i Firishta and the Gulshan-i Ibrahim

⁴³ Scott C. Levi (2002), [*Hindus Beyond the Hindu Kush: Indians in the Central Asian Slave Trade*](#), Journal of the Royal Asiatic Society, Series 3, 12, 3, pages 277-288

converted.⁴⁴ And Rizwan Salim (1997)⁴⁵ writes what the Arab invaders really did:

“savages at a very low level of civilisation and no culture worth the name, from Arabia and West Asia, began entering India from the early century onwards. Islamic invaders demolished countless Hindu temples, shattered uncountable sculpture and idols, plundered innumerable forts and palaces of Hindu kings, killed vast numbers of Hindu men and carried off Hindu women. ...but many Indians do not seem to recognize that the alien Muslim marauders destroyed the historical evolution of the earth’s most mentally advanced civilisation, the most richly imaginative culture, and the most vigorously creative society.”

Where numbers are recorded about Muslim atrocities, they are terrifying. In addition to killing of people, forced conversion, wanton destruction of property, the Muslims took men as slaves and everything they could, such as coins, jewels, cloths, clothes, furniture, idols, animals and grain. Until the 13th century, most slaves were sent out of India but following the Sultanate of Delhi (1206) they were retained to work locally. Slaves from elsewhere were imported and Muslim armies were composed of a wide array of foreign slave groups “converted” to Islam. Slaves were the promised booty from Allah and obtaining them was a strong motivation for jihad. Slaves were many and they became cheap.⁴⁶

The Ghaznivid’s ruled in the “Islamic Sultanate of the Punjab” up to 1186. Attacks in Kashmir, Hansi and of the Punjab resulted in mass slaughter and enslavement, e.g., 100,000 in a 1079 attack in the Punjab.⁴⁷ Even a poor Muslim householder became owner of numerous slaves.⁴⁸

Muslim army brought the country to utter ruin, destroyed the lives of inhabitants, and plundered the cities and captured their offspring.⁴⁹ Many thousands were massacred. Alauddin Khilji (1296-1316) had 50,000 slave

⁴⁴ Khan, M.A. citing Durant at p 201.

⁴⁵ Rizwan Salim, *What the Islamic Invaders Did to India*, 12 Nov, 2007. http://www.islam-watch.org/Rizwan_Salim/What-Islamic-Invaders-Did-to-India.htm

⁴⁶ Muslim chronicler Utbi on Sultan Subuktigin of Ghazni’s slave raid [942-997] in P. Sookdheo *Global Jihad: The future in the face of Militant Islam*. Isaac Publishing. 2007. p166.

⁴⁷ Tarik –i-Alfi in M.A.Khan p 276-7 and Lal [d], K.S., *Enslavement of Hindus by Arab and Turkish invaders* p 549-554 p 553.

⁴⁸ Khan, M.A. at p103 and K.S. Lal [c], *Enslavement of Hindus by Arab and Turkish invaders* at p 537.

⁴⁹ Historian cited in Bostom p 641, K.S. Lal [c] K.S., *Slave-taking during Muslim rule*, p 540.

boys in his personal service and 70,000 slaves worked continuously on his buildings.⁵⁰

The Sufi Amir Khusrau notes “the Turks, whenever they please, can seize, buy or sell any Hindu”.⁵¹

All over the Islamic world, the conquered were castrated, including India. This was done so men could guard harems, provide carnal indulgence for rulers, give devotion to the ruler as they had no hope of a family of their own and, of course, this quickly reduced the breeding stock of the conquered. This practice throughout Muslim rule possibly contributing to the reduction in India’s population from 200 million in 1000 AD to 170 million in 1500 AD.⁵² Akbar the Great (1556-1605) owned eunuchs. Chaghtai owned 1,200 eunuchs (an official of Akbar’s son Jahangir). In Aurangzeb’s reign, in 1659 (Hyderabad), 22,000 boys were emasculated and given to Muslim rulers and governors or sold.⁵³ Sultan Alauddin Khilji (1296-1316) had 50,000 boys in his personal service; Sultan Muhammad Tughlaq (1325-51) had 20,000 and Sultan Firoz Tughlaq (1351-1388) had 40,000 (Firoz Tughlaq liked to collect boys in any way and had 180,000 slaves in total).⁵⁴ Several commanders under various sultans were eunuchs.

CONCLUSION

Regardless whether the Muslims were Sufis, Arabs, Afghans, Turks or Moghul, their inhuman behaviour was the same to the entire Indian population. This was because they all followed Islamic laws, text and the example of Mohammad. Their violence and enslavement continued even after they had virtual control over India. This was because their aim was not only to conquer but also to force everyone to convert to Islam.

The invaders did not come to join Indian society but to replace it with Islam and to plunder India’s wealth. According to Islam, they own everything being a promise from Allah. The infidels had the choice to convert or die; only then there will be Islamic peace. Enslaving Indians was a just reward for Islamic fighters. Allah promised this reward, they claimed. If Muslims think in this manner today they need their heads examined. The West certainly will not accept such views but for political correctness they remain silent or if any

⁵⁰ *Ibid* at p 541.

⁵¹ *Ibid*.

⁵² Khan, M.A. *Islamic Jihad: A legacy of forced conversion, imperialism and slavery*. iUniverse, Bloomington, IN. 2009 at p 314.

⁵³ *Ibid* at p 313.

⁵⁴ Lal [c], K.S., *Slave-taking during Muslim rule*, p535-548 at p 542.

attempt is made to voice their critical views they are bought over by “petro dollars”. All they do is to voice their views on terrorism, rather than the basis for terrorism.

The timeline of contact of both Islam and the British with the Indian sub-continent is a chronicle of butchery, plundering of wealth and resource, destruction of Hindu/Buddhist temples and property, slavery, and rounding up of women for harems, forced religious conversions and taxation, and degradation of local customs, and traditions that led to cultural, religious, economic, political and social upheaval of unprecedented proportions that modern India is on ly now coming to grips with. While the Islamic savages had the barbaric and destructive characteristic as their hallmark, the British who intervened later were a little bit more refined, emphasising on economic exploitation, but no less generous or kind towards their subjects.⁵⁵

End of Ch 2

⁵⁵ Resurrecting India's True History by Hari Chandra – sulekha.com

CHAPTER 3

DRAINING OF WEALTH BEFORE BRITISH RULE

INTRODUCTION

This chapter provides an account of the plunder of Indian wealth by the Muslim invaders over a period of some 8 centuries. In the early centuries they returned to their countries with most of their booty, but later many of them remained as rulers of India to continue their plunder and to live in luxury. They were involved in a great deal of destruction in the country. These relate to burning of villages and destroying houses, raising of thousands of Hindu and Buddhist temples, building of mosques on the sites and demolishing almost all the ancient Indian universities and education centres, such as Nalanda University and huge libraries containing millions of books.

Unlike the British who arrived in the 17th century, apart from the destruction mentioned above, these foreign rulers did not suppress or dismantled Indian industries but generally allowed them to prosper. This was advantageous to them in that they gained more and more revenue. Their share of the national income was high.

HISTORICAL INDIAN ECONOMY⁵⁶

India had been a rich country according to the known history of mankind.⁵⁷ It had lush green agricultural land, skills for its industries, e.g., to produce textiles, and a great landmass (including the present parts of Pakistan and Bangladesh) to grow food to feed its vast population. It was in the 150 years before independence that India became a basket case. The blame could be attributed to India itself for not being prepared to defend itself against the imperial ambitions of the Europeans and quarrelsome tendencies within, which invited the outsiders.

Because India is surrounded by what was considered to be impenetrable obstacles on all sides, it was the belief that it did not need to develop high skills in warfare. Early warfare was mainly among the internal kingdoms. There was no “Aryan invasion” from outside fighting the natives in the northwest as the Aryans have always been indigenous to India. Buddha’s

⁵⁶ India was the world's richest empire in ancient times (1 AD to 1600 AD).

⁵⁷ Evidence in support was given by the Cambridge economist the late Angus Maddison, *World Economy: a Millennial Perspective*. This book is available in a PDF format. The research was funded by OECD.

message in 600 BC of turning the other cheek was the last straw which turned otherwise brave Indians into **pussycats**. When Alexander came (325 BC), unlike what the western historians say, all his land conquest was followed by money grab. His Persian conquest resulted in trainloads of money and goods being transferred to Greece. He attempted the same in Turk's land (north of Afghanistan). After retreating because there was nothing to plunder there, he turned his attention towards India. After crossing the Indus he was victorious against the Jhelum king. As India had always been prosperous, foreigners always wanted to plunder its wealth. Thus they kept coming for some two thousand years. Some took their booty and left, while others made India their home. Because of the usually disparate separate kingdoms within India with no collaboration generally and the lack of powerful military skills, India was at the mercy of foreigners and an easy target for conquest.

BY TURKISH MAHMUD OF GHAZNI

In 998 AD, Mahmud succeeded his father, and established a huge empire in Central Asia, with the capital at Ghazni, the present-day South Kabul. For 17 times,⁵⁸ he attacked India during the period between 1000 and 1027 AD, a significant period in the history of India.

Reasons for the Invasions

The two main reasons that led to the conquest of India by Mahmud Ghazni was firstly, to accumulate the vast amount of wealth that existed in India, and secondly, to spread Islam. Another reason was that he wanted to transform Ghazni, his capital city, into a region of formidable power in the entire Central Asia's political scenario.

He raided India for the first time in 1000 AD. He was resisted by King Jaipal and then by his son Anandpal but both of them were defeated. Between 1009 AD and 1026 AD, the places that Mahmud invaded were Kabul, Delhi, Kanauj, Mathura, Kangra, Thaneshwar, Kashmir, Gwalior, Malwa, Bundelkhand, Tripuri, Bengal and Punjab. He died in 1030 AD, and before his death, his last invasion of India was in 1027 AD. In 1027 AD, he invaded and plundered the Somnath temple, a shrine with immense wealth. This was a temple in Gujarat, on the coast of Saurashtra or Kathiwar. This was supposed

⁵⁸ Mahmud Ghazni's Invasions of India 17 Times - Maps of India www.mapsofindia.com › History › Battle

to be his biggest invasion as he had looted all treasures and precious items of the fortified temple.

The brave Hindu Rajputs tried to defend the temple against the enemy getting inside. The Hindus fought very bravely and initially the enemies could not damage the temple. However, after three days of fighting, Mahmud Ghazni's troops were successful in plundering the Somnath temple, in which the sacred idol, Linga was destroyed. Ghazni looted all the treasures of the temple, which was at that time worth 20-million Dinars, more than eighty times of what he had collected in his first invasion. Around 5,000 Hindus died during this last invasion.

Mahmud's invasions of India were no doubt bloody. He was a ruthless raider and plunderer of wealth. On each invasion, he carried back vast wealth with him. Places like Mathura, Kanauj and Thaneshwar were transformed into ruins.

The demolition of the Shiva temple at Somnath earned him tremendous hatred of many Hindus. He looted the wealth of the temples and then destroyed them completely at various places such as Jwalamukhi, Maheshwar, Narunkot and Dwarka.

Politically, the Mahmud's expeditions paved the way for the further conquests of India by other Muslims. The success of Sultan Mahmud exposed the weakness of the Indian political and military systems and established the superiority of the Muslims over the Hindus "in the art of war, discipline and devotion to duty". Economically, the invasions caused a heavy drain on India's age-long accumulated wealth and made India much poorer.

Muslim Early Drain of Indian Wealth

The early Muslims, who invaded India, drained much of Indian wealth. If a list is made of all the recorded amounts obtained during these invasions as spoil, ransom or tribute, it would amount to a fabulous sum. As contrasted with later periods when the Muslims had established themselves in India, all these amounts were taken out of India. All that is known is based on what the Muslims had recorded themselves in their chronicles; therefore, there is no scope for being biased. Al Biruni states:

“Mahmud utterly ruined the prosperity of the country and performed three wonderful exploits, by which the Hindus became like atoms of dust

scattered in all directions, and like a tale of old in the mouth of the people.”⁵⁹

The chronicles dealing with the early Muslim invasions are full of references of destruction and ravage.⁶⁰ These invaders, addicted to immoral ways, would oppress the people, snatch and collect all their wealth; such plunders would result in many of them fleeing to other lands. The text says that “the conquering army burnt villages, devastated the land, plundered people’s wealth, took Brahmanas, children and women of all castes captive and flogged them with thongs and rawhide, carried a moving prison with it, and converted the prisoners into obsequious Turks”.⁶¹

The Early Indian Economy from 1000 BC till 1000 AD

Indian economy was extensive reflecting agriculture, textiles and animal husbandry. Textiles together with grain were the main items of internal trade. Farming was extensive which absorbed many workers. This was followed by handicrafts and trading. The Greek historian, Herodotus, who visited India took cotton to Europe. He referred to it as wool which grew on trees. Before such introduction of cotton (textiles) the Greeks and other Europeans dressed in animal hides.

King Ashoka is believed to have ruled a great deal of India; he had maintained an army of one hundred thousand men. But his conversion to Buddhism was a disaster towards the end of his rein. However, the impenetrable walls on all sides prevented outside interference for a thousand years, though Alexander the Great was a distant memory after the flight of his remaining garrison from India. Thus, India and its economy were safe for the time being.

Around 1000 AD, India was prosperous and comparable to China. This was before the various major Muslim invasions across the Hindu Kush. The Chinese benefited more with the silk trade. India’s monopoly in cotton was lost after the West learnt to grow and spin it. But the Chinese guarded its silk know-how well and retained the advantage. With trade and technology India

⁵⁹ World History - Volume 1 - Page 247 - Google Books Result William J. Duiker, Jackson J. Spielvogel - 2006 - History <https://books.google.co.uk/books?isbn=0495050121>

⁶⁰ Cf *The Struggle for Empire*, pp 499f See e.g., Tabaqat-i-Akbari-Bakht-yar Khalji conquered the fort of Bihar plundered and ravaged the whole of the country, and acquired much booty.

⁶¹ K.M. Munshi in his foreword to *The Struggle for Empire*, pp xiv-xv.

and China were the economic powerhouses around that time, while the rest of the Europe was passing through the Dark Ages.

ECONOMY DURING MUSLIM RULE (1100-1700 AD)

From about 1100 to 1700 AD India was very unstable on account of Muslim invaders' savage attacks searching for wealth.⁶² They not only looted treasuries but inflicted untold atrocities on the people. Millions of Indians were forced to convert to Islam at the point of the sword. Those who refused were killed, millions were taken as slaves and exported to other countries, not to mention large numbers of men who were made eunuchs and women and young girls taken into their harems. Despite such atrocities, the economy still prospered. The invaders from Afghanistan and Turkey who had also ruled India had no penchant for economy. They left it to the Indian merchants, financiers and landowners of their own. Invaders got their wealth either by brute force or by taxing the land at exorbitant rates.⁶³

During the rule of Akbar around 1560 AD the first land reform took place.⁶⁴ His aim was to stabilise the Turkish rule. He hired the local Lala Toddar Mull to reform the land system. This person initiated "Patwari" system, which is largely in existence today. Merchants and wholesalers were well organised as "Mandis" for the purpose of trade and exports. Being a moneylender himself, Toddar Mull organised the recognition of lender's right for interest on capital borrowed.

The outcome of these reforms led to an explosive growth in the Indian economy. Akbar was known as a great ruler over more than 50 million prosperous subjects and a huge economy. At that time together India and China accounted for some 50 % of the world's GNP.

Plunder by Nadir Shah

⁶² Mahamud Gaznavi and Ghori were among the early invaders. There some before and many other followed.

⁶³ Muslim conquests of the Indian subcontinent – Wikipedia
https://en.wikipedia.org/wiki/Muslim_conquests_of_the_Indian_subcontinent

⁶⁴ rt 1 – Historical Indian Economy India... - Supporting youth in politics ...htt Nader Shah's invasion of the Mughal Empire - Wikipediahttps://en.wikipedia.org/wiki/Nader_Shah's_invasion_of_the_Mughal_Empire
[ps://www.facebook.com/permalink.php?story_fbid=618920298246388&id](https://www.facebook.com/permalink.php?story_fbid=618920298246388&id).

The prosperity of India enticed the invasion of Nadir Shah in 1739 resulting in a major economic catastrophe.⁶⁵ This Persian buccaneer invaded Delhi and left with a booty of \$1 billion in today's money. Because of this large booty, he remitted all taxes of the Iranian people for the next few years. Much of the royal gold, silver and precious stones taken from India were lost forever. Nevertheless, within 20 years India recovered from the catastrophe. Unlike other countries, the unencumbered Indian economy accumulated wealth very quickly.

Invasions and Plunders by Other Muslims

Of some significance are the following:

- (a) Ghazni invaded Bhatia in 1005;
- (b) Ghazni invaded Multan in 1006. During this time, Ananda Pala attacked him.
- (c) Mahmud of Ghazni attacked and crushed Sukha Pala, ruler of Bhatinda in 1007.
- (d) Ghazni raided Nagarkot in the Punjab hills in 1011.
- (e) In 1013 Mahmud's 8th expedition invaded the northwest, now Pakistan and Eastern Afghanistan. This was the Shahi kingdom under Anand Pala, who was defeated by Ghazni in the Battle of Waihind, the Hind shahi capital near Peshawar.
- (f) Thanesar was conquered by Mahmud in 1014.
- (g) In 1015 Kashmir was attacked by Mahmud.
- (h) In 1018 Mahmud attacked Mathura, where a number of coalition rulers were defeated, including a ruler called Chandra Pala.
- (i) Mahmud conquered Kanauj by defeating Kanauj King Chandella Ganda in 1021. In the same year he defeated and killed two more rulers, Shahi

⁶⁵ Nader Shah's invasion of the Mughal Empire – Wikipedia
https://en.wikipedia.org/wiki/Nader_Shah's_invasion_of_the_Mughal_Empire

Trilochana Pala and his son Bhima Pala, thereby conquering Rahib and Lahore (modern Pakistan).

Economy Allowed to Prosper. The Muslims allowed in general the Indian economy to prosper from 1200 AD onwards; they took their share with hard-nosed attitude and kept away from the intricacies of trade, commerce, finance and ownership. There was prosperity all around. Thus, in the course of time, the British inherited a strong and a prosperous nation, though politically weak, although Nadir Shah had earlier plundered a great deal of Indian wealth.

Imposition of High Taxation

The peasants were burdened with excessive taxes imposed by the Muslim rulers. Ala-ud-din Khalji charged one-half of the produce from the land. Ashraf has noted about the Delhi Sultanate:⁶⁶ "The masses of the people had no place in the government and no share in political power. They had very few rights, if any. Their duties principally consisted in paying heavy taxes to the state". Also, with regard to produce of the land, a large share went to the state, in the form of land-tax and various prerequisites.

During the Mughal regime, land revenue generally varied from one-third to half of the total produce of the land. Such a high proportion could not have left the ordinary peasant with any substantial surplus. While speaking of land revenue assignment, Pelseart declared that "so much is wrung from the peasants that even dry bread is scarcely left to fill their stomachs".⁶⁷ Abul Fazl said that "no moral limits could be set to the fiscal obligation owed by the subject to the ruler: the subject ought to be thankful even if he we're made to part with all his possessions by the protector of his life and honor".⁶⁸ Everywhere in Mughal India, the bulk of agrarian surplus was appropriated by the state leaving the peasantry with only the minimum necessary subsistence.

⁶⁶ How Muslim rulers economically exploited the underclass and ...

<https://www.myind.net/how-muslim-rulers-economically-exploited-underclass-and-ap..>

⁶⁷ How Muslim rulers economically exploited the underclass and ...<https://www.myind.net/how-muslim-rulers> How Muslim rulers economically exploited the underclass and ...

⁶⁸ How Muslim rulers economically exploited the underclass and ... <https://www.myind.net/how-muslim-rulers-economically-exploited-underclass-and-ap...>

As the Muslim regime in India was a colonial structure, it was naturally exploitative of the indigenous populace. The principal dynasties all arrived from well outside India:

- (a) Sindh was conquered by the Arabs in the 8th century;
- (b) Turko-Afghan dynasties ruled large parts of India from the late 9th to the 16th centuries;
- (c) Later, they were replaced by the Central Asian Mughal dynasty, which continued ruling large parts of India along with its tributaries up to the mid-19th century.

Large Scale Collaboration. Such long durations of colonisation would not have been possible without large scale internal collaboration. The wealthy and influential Indic mercantile groups constituted one of the allies of the Muslim rulers. Merchants funded the campaigns of the invaders against native kingdoms via loans and contributions, enabled the functioning of the Islamic state by funding its rulers and its nobility and managing its finances, and gathered intelligence for the invaders and undermined public morale against them. While the underclasses were penalised with heavy exactions there was a social appeasement of the Indic merchants.

In addition, the Muslims imposed other atrocities such as institutionalised slavery, forcible and incentivised conversions to Islam and temple destructions. While the bulk of the guilt for the atrocities lay on the perpetrating rulers, it must be emphasised that they could not have been very successful effectively without the collusion of the big business classes. Thus, the big business classes served as instruments of the oppressive Islamic imperialism. They were largely exempted from the atrocities, until the respective states became a significant Muslim majority, as there were not enough Indic commons left to exploit.

Class Discrimination. The Muslim rulers practised a strong discrimination based on class among the populace of the same religion, i.e., the Hindus. The appeasement of the merchants by Muslim rulers was in fact in stark contrast with the cruel oppression experienced by the remainder of the populace. The merchants were taxed much less than the peasants. In fact, the peasants were so heavily taxed that many suffered from famines and were wiped out in large numbers. The ancient Hindu regimes were much more equitable and responsive to the welfare of the peasants. The Muslim rulers showed complete

indifference to the requirements and survival conditions for the downtrodden, but promptly responded to the business needs of the merchants and mostly granted them business autonomy. In consequence, there was a huge disparity in the distribution of wealth. This ought to demolish the myth of the alleged prosperity during this period.

Most of the merchants and peasants were Hindus. Towards the end of the 16th century only about one Muslim for every thousand Hindus was connected with agriculture. In the next three centuries, the proportion of Muslims increased as many Hindu peasants converted to avoid slavery and economic oppression. But the bulk remained as Hindus as regards the country as a whole

Famines During Muslim Rule

Many of the famines and the food scarcities during the Mughal period were a direct outcome of their policies. First, everywhere in Mughal India, the bulk of agrarian surplus was appropriated by the state leaving the peasantry with the minimum necessary subsistence. When peasants' crops were severely affected by drought and lower produce, the peasants would simply have to starve. This is precisely why famines and scarcities have been recorded even in regions with high agrarian productivity, e.g., Bengal. Then again, the frequent military feuds taxed the agrarian resources and also destroyed crops in many places. For example, in 1658, the Mughal war of succession caused scarcity of food in northern India. Due to this war, the kharif crop of Malwa was destroyed. In Bengal, the imperial armies, while operating in rebel country, almost invariably took ryots captive and laid waste to the cultivated land with the object of weakening the enemy's war effort. In 1663-64 a severe famine visited Dhaka which was accentuated by the officials' exactions and interference with the transport of food grains and the obstructions they put up on the routes.

The Mughal police recorded over 90,000 starvation deaths in Patna and its suburbs. Similarly, in the rest of the country, in spite of recurring famines the Mughals took no systemic steps for relief, or provided any adequate protection; though there were some ad-hoc measures by Akbar and Shah Jahan. The same was during the period of the British. In contrast, the Muslim rulers were exceedingly conscientious and accommodative whenever calamities befell merchants.

RAPID DECLINE OF MUGHAL RULE

The rapid rise of the East India Company (EIC) discussed in Chapter was made possible by the catastrophically rapid decline of the Mughals during the 18th century. As late as 1739, when Clive was only 14 years old, the Mughals still ruled a vast empire that stretched from Kabul to Madras. But in that year, the Persian adventurer, Nadir Shah, descended the Khyber Pass with 150,000 of his cavalry and defeated a Mughal army of 1.5 million men. Three months later, Nadir Shah returned to Persia carrying the pick of the treasures the Mughal empire had amassed in its 200 years of conquest, a caravan of riches that included:

- (a) Shah Jahan's magnificent peacock throne;
- (b) the Koh-i-Noor, the largest diamond in the world, as well as its "sister", the Darya Nur; and
- (c) "700 elephants, 4,000 camels and 12,000 horses carrying wagons all laden with gold, silver and precious stones", worth an estimated £87.5m in the currency of the time.

This very extensive haul was many times more valuable than that later extracted by Clive from the peripheral province of Bengal.

Destruction of Mughal Power

The reduction and destruction of Mughal power by Nadir Shah, and his removal of the funds that had financed it, quickly led to the disintegration of the empire. That same year, the French "Compagnie des Indes" began minting its own coins, and soon, without anyone to stop them, both the French and the English were drilling their own sepoys and militarising their operations with a view to taking control of India.

This is the end of wealth drained by Muslims before the British arrival. What is set out below should be transferred to another chapter.

CONCLUSION

There were numerous Muslim invasions over a period of some 800 years. The earlier invaders plundered the wealth of India and returned with their booty to their own country. The later Muslim invaders decided to make India their home as rulers and to live in luxury. In the course of their stay they exacted very high land taxation leaving very little for the peasants, though

some of them were somewhat generous to the business class who were their collaborators.

The Muslim atrocities and plunders were of a type that the Hindus never encountered before, as all wars among the various internal kingdoms and rulers hitherto were fought according to a code of conduct. In addition to the plunder of India's wealth, some of which were carried away by the earlier invaders, the Muslim killed millions of Hindus at the point of the sword who refused to convert to Islam, enslaved millions, castrated thousands of males and forced many women and young girls into their harems.

As mentioned in the introduction, the Muslim atrocities extended to properties as well. They burnt whole villages, destroyed houses, raising of thousands of Hindu and Buddhist temples, building mosques on the sites and destroyed almost all the ancient Indian universities, such as Nalanda University and huge libraries containing millions of books. They carried out all these atrocities with glee and recorded what they had done. Therefore, the accounts given by historians on these atrocities are based on factual information recorded by the Muslim invaders themselves.

The invasion of Nadir Shah was towards the end of the Mughal rule. He returned with his very enormous booty to Persia (now Iran). The booty was so large that he was able to allow his subjects to enjoy a tax free period of a few years. The substantial reduction of the wealth of India by Nadir Shah's removal was probably responsible for or had triggered the events leading the collapse of the Mughal rule. It probably sent a powerful message to the EIC, whose ambition was the territorial aggrandisement of India and to plunder its wealth as well.

End of Ch 3

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Before long the EIC was straddling the globe. Almost single-handedly, it reversed the balance of trade, which from Roman times on had led to a continual drain of western bullion eastwards. The EIC ferried opium to China, and in due course fought the opium wars in order to seize an offshore base at Hong Kong and safeguard its profitable monopoly in narcotics. To the west it shipped Chinese tea to Massachusetts, where its dumping in Boston harbour triggered the American war of independence.

EIC Captured Mughal Capital of Delhi in 1803. This capture was assisted by the EIC private army of around 260,000, which was twice the size of the British army. The EIC marshalled more firepower than any nation state in Asia. By this time the EIC had created a vast and sophisticated administration and civil service, built much of London's docklands and come close to generating nearly half of Britain's trade.

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CHAPTER 4

TWILIGHT OF MUGHAL RULE AND EUROPEAN POWERS

As the mughal rule was declining fast, Europeans were beginning to usurp their place in ruling India. The Europeans included the Portuguese, the Dutch, the French and of course the British who were the most successful buccaneers in India.

Unlike the earlier invasions, the major plunder of India began with the arrival of the European powers in the Indian Ocean. The first to arrive were the Portuguese looking for spices (Vasco de Gama in 1498). They had discovered the sea route via Cape of Good Hope. They asked for an innocuous looking trade agreement to trade together with establishing trading posts. Da Gama's first atrocity was to gun down 20 trading ships in Calicut's harbour and murdered the crew of some 700 men, not to mention his atrocities to the natives. To prevent the Portuguese monopoly, the British and the Dutch followed next.⁶⁹

Trade was beneficial for all sides to a large extent, though coercion, bribes and trickery were sometimes used. Because Indian merchants not knowing the Portuguese, Dutch and the British business practices, in addition they being foreigners, asked for settlement in gold & silver. These Europeans had an abundance of gold which was looted from the Americas. They very willingly made settlement in gold and silver. Over a period of some 150 years trading with the West by around 1750, India had amassed a huge horde of gold and silver.

Being aware of the amount of gold and silver in India, the aim of the British was to take it back by hook or crook. They waited and found their opportunity when the Mogul Empire was disintegrating. India was unable to protect itself because of the British trickery and bribery. Hence they initiated their first conquest in Bengal when the Battle of Plassey in 1757 was fought.⁷⁰ In fact, there was no battle as Robert Clive bribed the Moghul general to change side with his troops in return for being made governor of Bengal. It was a battle of wits, intrigues and bribery.

⁶⁹ Sir Thomas Roe –1616 when he arrived in Agra, India, as the first accredited English ambassador to the Mughal empire; he probably did not expect the small humiliations he would face over the next three years.

⁷⁰Because of the arrangement by Robert Clive with Meer Jafeer, the Mughal general, there was only a skirmish rather than a true battle; all based on bribery and trickery. Jafeer was installed as a puppet governor of Bengal by Clive, and he made regular payments of large sums to Clive who admitted receipt of such payments in his impeachment trial in the House of Commons.

In the process, British seized from the Bengal ruler, Suraja ul Dowlat, a monstrous booty amounting to some £20 million. In today's terms it is worth over \$500 million. Many shiploads of gold, silver and artefacts were despatched to London. More importantly, the main prize of the victory was not the looting of Bengal's treasury but assumption of the "Diwani" from which the EIC gained the right to future revenues, commerce, and trade.

The above story was repeated when the EIC grabbed Avadh province, where the loot was twice as big. Likewise, other parts of India suffered the same fate. Again, the Sikh kingdom in Punjab lost its treasury and the prized Koh-e-Noor. Following from the acquisition of various provinces under its control, the EIC was able to transfer cash and precious metals back to England; towards the beginning of the 19th century such transfers (or plunders) reached tremendous proportions. It was all happening at the expense of the Indian economy. This was just the beginning; the biggest damage was yet to come.

DAMAGE INFLICTED ON THE INDIAN ECONOMY

The Muslims allowed in general the Indian economy to prosper from 1200 AD onwards; they took their share with hard-nosed attitude and kept away from the intricacies of trade, commerce, finance and ownership. There was prosperity all around. Thus, in the course of time, the British inherited a strong and a prosperous nation. This is corroborated by a quote from the British Governor General Lord McCauley in respect of his speech to the British Parliament on 2 February 1835:

"I have traveled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation".

His lordship did establish a limited school system in India, which for 150 years produced clerks for the British administration. Although many of the

English educated Indians were very intelligent and some of them had superior qualifications than the British they could never rise above a British officer, however inferior was his intelligence or qualifications.

Following the replacement of the Mughal rule in Bengal and the British gain of the Diwani in 1757, they set about the task of dismantling the Indian economic structure. The first attack was on textiles. One by one other commercial segments suffered the same fate. Wherever they defeated a ruler (rajah), economic hardship was instituted. In consequence, there was a complete breakdown of the local economic structure. Beginning in 1857, the British crown ruled over India. The main task after each victory was to transfer money to England. Since all state treasuries had already been looted, other means had to be developed to transfer the wealth to England.

Commencement of the Industrial Revolution in Britain

The Industrial Revolution had begun in England around the time of the Battle of Plassey. This revolution prompted manufacturing on larger scale whereby the cottage industry was replaced. Manufactured goods on a large scale were produced for sale at a profit, and a market had to be found. The best place was India. Therefore, to make this possible, **India's commercial, manufacturing and agricultural sectors, which had existed for thousands of years, were to be completely dismantled. First they removed artisan from the manufacturing base, then they denied the critical raw materials and finally taxed heavily locally produced products. Life in India was made miserable for all.**

In 1750s, the prosperous Indian economy became the backbone of international trade and various financial services were provided in India to international traders. Almost the entire Indian economy was privately owned and driven; it was the hallmark of prosperity. However, the decline began soon after the success of Industrial Revolution in England. This impact started to be felt, as British factories were kept busy at the expense of Indian cottage industry. All Indian produced goods were heavily taxed for the promotion of European goods. European voyages of the trading ships multiplied several fold. They carried Indian raw materials and brought back finished goods. This was good for England at the expense India.

The result was that the trade balance began to shift heavily in England's favour. Some 50 years after Plassey, the Indian economy was crumbling. Meanwhile, the British had very cleverly blocked the French and Dutch from India thereby securing all the gains for Britain.

The changes made by the British had a serious adverse effect on the population of about 100 million, in 1800. Previously they were prosperous but suddenly found themselves at the mercy of a double-edged sword:

- (a) One edge represented the declining authority of Mughal Empire: and
- (b) the other edge represented the British who were slowly dismantling the economic structure in India.

The British did not provide any help for this misery which they brought about. They made India a basket case. The local people had to pay a high price for British exports, but received in return a very low price for their raw materials exported to Britain. The whole society was moving into poverty. In addition, for the next 100 years there was the classic case of systematic looting of the nation by the British.

British Crown Era Began in 1857

Thirty years after British conquest of India, the period 1870 to 1900 is known to be the golden age of Queen Victoria in England. Her representative (Viceroy) in India was doing a very fine and efficient job of transferring wealth from India to Britain. They began documenting all their Indian holdings on the lines of the Doms Day Book of William the Conqueror in 1086. All exports and imports were recorded. For example in relation to textiles, India paid for imported manufactured goods made from Indian cotton 31,680 Lakh Rupees to import textiles but received in return a meager, 2, 491 Lakh Rupees for its raw material supplied. Hence, it was 13 times beneficial to Britain. The same story was repeated for all imports and exports but for many categories of goods the British advantage was 50 times. The story got repeated year after year for one product category after another. India had advantage only in Jute production and manufacture of Jute goods. British did not wish that industry in its midst.

A rough estimate from various sources was that about a billion dollars in today's currency was transferred year after year from India to Britain. This drain of Indian wealth over a long time had a severe impact on the well-being of the people in India. Once the British realised they could not continue much

longer as the amount of the yearly drain could exceed the cost suppressing the independence movement. Therefore, they left in 1947

State of the Indian Economy in 1947

The account above shows how the British converted a prosperous economy into a basket case. In addition, India suffered the trauma of partition. India had a population of 350 but a very substandard economy of \$55 Billion in 1947. Prior to 1947, famines had visited often, but the British always blamed it on the inept Indians. India's predicament was the legacy of the British. Their industrial revolution was largely financed from Indian wealth plundered by the British. **Indian primitive technology was used for the invention of modern machines to drive the industrial revolution.**

India began the slow task of rebuilding. In 60 years, the economy reached a trillion dollar mark. It was a very slow growth, but it was moving in the right direction. The over-burden of the large population was slowly turning into a blessing. The younger workforce now is much sought after. India may not catch the Europeans and the Americans economically, but it will be in their midst, sooner or later. They still have the technology and monopoly, but not for long.

CONCLUSION

The genesis of India's poverty lay in the sunset days of the Moghul Empire. Four European powers arrived on the scene. These outsiders' intention was to loot and plunder the Indian economy as much as they could. The British were the last to arrive.

Despite their contention that they came a'to civilise and educate the barbaric natives, there is no doubt whatsoever that the British came to loot and plunder the wealth of India. They did a fine job for themselves.

Now, the task of the Indians, after a slow growth for some four decades. Is to do everything necessary for a faster growth, as indeed is the position at present. India's success will be heralded when it reaches reasonably close to the West in standard of living and breaks their monopoly in technology. What is important is that India has to keep its powder dry and gun barrels clean, just in case another unscrupulous power tries to sneak in.

End of Ch 4

CHAPTER 5

VASCO DA GAMA ATROCITIES IN INDIA

Before Vasco Da Gama, who was the first European to discover the sea route to India in 1497-1499, the West knew very little about India, let alone the countries further east. Marco Polo⁷¹ visited India and there was a lively trade between north India and central Asia Indian silk. Trading was involved in other famous commodities, not to mention Indian spices as well. However, it was India's misfortune that it should have been discovered by a Portuguese with criminal intentions to the extreme.

Vasco da Gama was generously received by the Zamorin, the Hindu king of Calicut, who granted him the right to establish warehouses for commerce. However, Hindu tolerance was exploited to the extreme and the Portuguese wanted more and more.

Vasco da Gama landed at Calicut with gunboats, weaponry and priests. The Portuguese were not only merchants but supposed to be devout Catholics, and they had the Pope's mandate to convert "heathens" in the lands they conquered. It seems from this that they came to India for the purpose of conquer, rather than just for trade. They found that the natives were very religious and their first act on land was to destroy their temples.

Vasco da Gama arrived with 25 ships under his command, of which 10 were equipped with artillery including munitions and weapons. On his arrival, Da Gama found there were 20 trading ships in the harbour at Calicut. He plundered them and the 800 odd crew members were taken as prisoners, who were mercilessly tortured and killed as reported:⁷²

"With Calicut at his mercy...da Gama told his men to parade the prisoners then hack off their hands, ears, and noses. As the work progressed all the amputated pieces were piled in a small boat. The Brahmin who had been sent out by the Zamorin as an emissary was put into the boat amid its new gruesome cargo. He had also been mutilated in the ordained manner."

⁷¹ Marco Polo of Venice was one of the earliest foreigner traveler to visit India. Towards the close of the thirteenth century he came to Malabar or the districts of the Coromandal Cast and has given us an account of the kingdom of Pandya. <http://www.importantindia.com/15967/marco-polo-visit-india/>

⁷² In the notes of Richard Hall.

This what Vasco da Gama did next.⁷³

“When all the Indians had thus been executed, he ordered them to strike upon their teeth with staves and they knocked them down their throats; as they were put on board, heaped on top of each other, mixed up with the blood which streamed from them; and he ordered mats and dry leaves to be spread over them and sails to be set for the shore and the vessels set on fire...and the small, vessel with the friar (Brahmin) with all the hands and ears, was also sent ashore, without being fired”.

Da Gama sent a message, written on palm leaf, to the Zamorin that he could make curry with the human pieces in the boat. These atrocities committed by Da Gama and his men live in infamy. The story is one of brutality, betrayal and colonial ambition.⁷⁴

Richard Hall gives a vivid description what da Gama did next, too gory even to contemplate. When the Zamorin sent another Brahmin to plead for peace, da Gama “had his lips cut off and his ears cut off”. The ears of a dog were sewn on him instead and the Brahmin was sent back to the Zamorin in that condition. The Brahmin had brought with him three young boys, two of them were his own sons and the other was his nephew. They were hanged from the yardarm and their bodies were sent ashore.⁷⁵

On his return to Portugal and to safeguard his patent, da Gama hurriedly conveyed the news of the discovery of the “spices and christians” of India to the royal rivals of Castile and to the Holy See in Rome.⁷⁶

The Portuguese reign was devoid of scruples, honour and morality:

“The fathers of the Church forbade the Hindus under terrible penalties the use of their own sacred books and prevented them from all exercise of their religion. They destroyed their temples, and so harassed and interfered with the people that they abandoned the city in large numbers, refusing to remain any longer in a place where they had no liberty, and

⁷³ As quoted by the historian Gasper Correa

⁷⁴ *Empires of the Monsoon: A History of the Indian Ocean and its Invaders*, by Richard Hall, p 198. Refer also to *Jesus Christ: Artifice for Aggression* by Sita Ram Goel.

⁷⁵ *Where the missionaries come in – Now, Vasco da Gama's misdeeds* by M.V. Kamath; *Empires of the Monsoon: The History of the Indian Ocean and its Invaders* by Richard Hall, Harper Collins, p575.

⁷⁶ *Western Colonialism in Asia and Christianity* – edited by Dr M.D. David, page 11.

where liable to imprisonment, torture and death if they worshipped after their own fashion the gods of their fathers.”⁷⁷

In 1510, Alfonso de Albuquerque seized Goa, where he started a reign of terror, burning "heretics," crucifying Brahmins, using false theories to forcibly convert the lower castes, razing temples to build Catholic churches upon them and encouraging his soldiers to take Indian mistresses.

Indeed, the Portuguese perpetrated here some of the worst atrocities ever committed in Asia by Christianity upon another religion. Ultimately, the Portuguese had to be kicked out of India on 19 December 1961 by the Government of India.

Extent of Atrocities.

Within a few decades of the Portuguese occupation of the small coastal parts, they had destroyed, according to their own records, 601 temples and 131 villages. All important Christian Orders took part in this so-called pious work. In addition, Franciscan friars destroyed 300 Hindu temples in Bardez, and the Jesuits destroyed 280 in Salsete.

Francis Xavier

This so-called holy man, a butcher, had arrived in India with the firm resolve to uproot paganism in the most heinous manner from the soil and planting Christianity. His activities have been documented in his numerous biographies and cited by every historian of the Portuguese episode in the history of India.⁷⁸ Xavier whom the Catholic Church had hailed as the Patron Saint of the East reported his meritorious work to his home country in these words:

“As soon as I arrived in any heathen village, when all are baptized, I ordered all the temples of their false gods to be destroyed and all the idols to be broken to pieces. I can give you no idea of the joy I feel in seeing this done.”

The Christian historian, Dr T. R. de Souza reported as follows:

⁷⁷ Wrote Sasetti, who was in India from 1578 to 1588, as reproduced by Robert Sewell in *Forgotten Empire (Vijayanagar)* at p 211.

⁷⁸ *History of Hindu-Christian Encounters* by Sita Ram Goel at p 10. Refer also to *Jesus Christ: Artifice for Agression* by Sita Ram Goel.

“At least from 1540 onwards, and in the island of Goa before that year, all the Hindu idols had been annihilated or had disappeared, all the temples had been destroyed and their sites and building material was in most cases utilized to erect new Christian Churches and chapels. Various viceregal and Church council decrees banished the Hindu priests from the Portuguese territories; the public practices of Hindu rites including the marriage rites, were banned; the state took upon itself the task of bringing up Hindu orphan children; the Hindus were denied certain employments, while the Christian were preferred; it was ensured that the Hindus would not harass those who became Christians, and on the contrary, the Hindus were obliged to assemble periodically in Churches to listen to preaching or to the refutation of their religion.”

Further, there were these atrocities:

“A particular grave abuse was practised in Goa in the form of ‘mass baptism’ and what went before it. The practice was begun by the Jesuits and was later initiated by the Franciscans also. The Jesuits staged an annual mass baptism on the Feast of the Conversion of St Paul (January 25), and in order to secure as many neophytes as possible, a few days before the ceremony the Jesuits would go through the streets of the Hindu quarter in pairs, accompanied by their Negro slaves, whom they would urge to seize the Hindus. When the blacks caught up a fugitive, they would smear his lips with a piece of beef, making him an ‘untouchable’ among his people. Conversion to Christianity was then his only option.”⁷⁹

In spite of the long passage of time, the archdiocese still boasts:

“The glorious chapter of the expansion of the Catholic Church in the east can be said to have begun after the European ‘discovery’ of the sea route to India in 1498. This helped the coming of the European fathers to these lands, one of them being St. Xavier, the great Apostle of the East and Patron of the Missions. Goa is privileged to have been the starting point of his Church work labours and the place where his sacred

⁷⁹ *Western Colonialism in Asia and Christianity*, edited by M.D. David, Bombay 1988, pp 18-19.

remains are preserved. Goa was called the “Rome of the East” due to the central role it played in the evangelization of the east.”⁸⁰

Amend and integrate what is below.....

The first Portuguese to arrive in India was probably Vasco da Gama. This was in 1498 when he landed in Calicut (south India). Which was reported to be larger than Lisbon in Portugal. Although Europeans had regarded the people of India as “heathen” they were recognised to possess a complex civilisation.

Atrocities by Vasco da Gama

Vasco da Gama committed unspeakable horrors that lurked upon the horizon for the unsuspecting people of both mainland India and Goa. His intentions were made clear from the moment he arrived. India was to cede itself to the Christian king of Portugal and the inhabitants were to convert to his own religion, a religion that on the one hand, spread with foul fruits of toxic egocentrism, narcissism, violence, persecution and intolerance. According to the Portuguese Catholic historian, Gaspar Correa, a resident in Goa when Da Gama carried out his brutal campaign there, Da Gama was a monster, dedicated to only two things, Christ and conquest. Correa chronicled a number of the diabolical deeds committed by Da Gama himself and on one occasion, states:

“When all the Indians had been thus executed, he (Vasco Da Gama) ordered their feet to be tied together, as they had no hands with which to untie them: and in order that they should not untie them with their teeth, he ordered them to strike upon their teeth with staves, and they knocked them down their throats; and they were thus put on board, heaped up upon the top of each other, mixed up with the blood which streamed from them; and he ordered mats and dry leaves to be spread over them, and the sails to be set for the shore, and the vessel set on fire.”

⁸⁰ Archdiocese of Goa. Refer to *Myth of Saint Thomas and the Mylapore Shiva Temple*.



Vasco Da Gama

Referring to many other of Da Gama's crimes, Correa states:

“He (Da Gama) then ordered the upper and lower lips of the Brahman to be cut off, so that all his teeth shewed, and he ordered the ears of a dog on board the ship to be cut off, and he had them fastened and sewn with many stitches on the Brahman instead of his, and he sent him in the Indian boat to return to Calicut.”

The horrible crimes set out above were among many other atrocities committed by Da Gama's rampage in Goa during the presence of two other persons, Barros and Osorio. These Catholic historians' record of a crime that would churn the stomach of any loving parent and fill the pits of their metaphoric souls with flames of outrage, contempt and mortifying horror. They reported how Da Gama, after being graciously beseeched by a brahman to teach Da Gama's religion to his own two sons and his nephew. Da Gama hung the three children, who had remained on board as hostages, and passed before the town with them suspended, and then sent their bodies to the shore.

It is beyond belief to learn of the horrible crimes committed by such a Christian psychopath. Voltaire may have touched upon the answer to this question when he said: “Those who can make you believe absurdities, can make you commit atrocities.”

The crimes committed by Da Gama against innocent people of Goa is just a microcosm of the history of that religion, which has preached tolerance, yet perpetrated one of the most potent and profane forms of persecution.

Hindus Deprived of Employment. Various rules were imposed against Hindus in Portuguese administered territories in India.

1. In June 1557, the Portuguese King D. Joao ordered that no Government Official should utilise the services of the Brahmins or other infidels and, if not complied with, the Official will lose his job and the Brahmin will become captive and lose all property.

2. All jobs were given to the Christians and none to the Hindus.

3. On 3 April 1582, a Royal Decree was re-issued that no Hindu whatever be his status or condition, should hold any public office.

4. All Christian officials were forbidden from utilising the services of Brahmins or other Hindus.

Social Discrimination against the Hindus. Francois Pyrard has stated that the Hindus and the converted Indian Christians were not admitted into the Royal Hospital of Goa.

Racial Discrimination against the Hindus. All kinds of racial discrimination against the Hindus were officially authorised by the King of Portugal.

Burning and Censorship of Indigenous Hindu Literature. In order to suppress the knowledge of Dharma and Culture of the Hindus and exterminate the indigenous literature in Marathi, Konkani or any local dialect, various repressive measures were adopted:

1. Special Officers known as Qualificadores were appointed to examine the books published by the Hindus before printing and care was taken to see that they contained nothing against the Catholic Faith.

2. A list of prohibited Hindu books was maintained. According to the Holy Inquisition Manual, it was a crime to possess and read the prohibited books.

3. The boxes containing prohibited books were carried in procession during the Auto da Fe and burnt.

4. All Sanskrit and Marathi books, whatever may be their subject matter, were seized and burnt on the suspicion that they might deal with idolatry.

5. To promote the Portuguese language, at the expense of local languages, the Portuguese established Colleges at Angamali and Cochin for educating Malabar Christians in the Roman Faith and also the knowledge of Portuguese and Latin Languages.

Languages

In Short, the Jesuits and the Inquisitors of the Holy Inquisition against the Hindus in Goa wanted to exterminate all the indigenous languages and replace them with Portuguese language. Cunha Rivara, in his brilliant “Historical Essay on Konkani Language” has rightly given this verdict:

“The Holy Inquisition cannot be absolved from a large share in the persecution of the Vernacular languages.... The Whole system of the Inquisition aimed not only at the extirpation of superstitious or idolatrous beliefs, but also of innocent usages and customs retaining even a trace of the Asiatic Society, which existed prior to the conquest by the Portuguese. Consequently, the LANGUAGE was also involved in this prescription”.

CONCLUSION

The Portuguese arrived as Christian Catholics on the pretext of trade but they had a heinous ambition, territorial aggrandisement. Vasco da Gama arrived with a fleet of 20... ships under his command, 10 of which were fortified with weapons and ammunition. He mercilessly ordered the destruction of other ships in the harbour of Calicut and the torture and killing of some 800 crew. He tortured the others and kill children. This is the end of wealth drained by Muslims before the British arrival What is set out below should be transferred to another chapter.

This was the work of Catholic Christians. It was just the beginning of the atrocities to follow against the innocent natives. These people had done nothing wrong against the Portuguese. They arrived with the intention of taking their land and wealth in addition to converting the “heathens” as the local people were called. Vasco da Gama’s aim was to convert them to his own religion, a religion that on the one hand, spread with foul fruits of toxic egocentrism, narcissism, violence, persecution and intolerance. It appears that the atrocities perpetrated against the natives was even condoned by the Pope.

End of Ch 5

CHAPTER 6

THE PORTUGUESE GOAN INQUISITION⁸¹

⁸¹ The Portuguese Inquisition in Goa: A Brief History by Jai Sharma, Demography, Persecution and Proselytisation, April 9 2015 Indiafacts 'Goa Inquisition was most merciless and cruel' Rediff India Special

This is the second chapter on Portuguese atrocities in India. Chapter 5 deals with atrocities committed by Vasco da Gama. Apart from the familiar Spanish Inquisition, not many people may be aware of the even more brutal Christian inquisition, conducted towards the end of the 16th century in Goa, India, as mentioned by J.C. Barreto:

“The cruelties which in the name of the religion of peace and love this tribunal practiced in Europe, were carried to even greater excesses in India, where the Inquisitors, surrounded by luxuries which could stand comparison with the regal magnificence of the great potentates of Asia, saw with pride the Archbishop as well as the viceroy submitted to their power. Every word of theirs was a sentence of death and at their slightest nod were removed to terror the vast populations spread over the Asiatic regions, whose lives fluctuated in their hands, and who, on the most frivolous pretext could be clapped for all time in the deepest dungeon or strangled or offered as food for the flames of the pyre.”

The Portuguese Inquisition in Goa was the office acting not only in Portuguese India but also in the rest of the Portuguese Empire in Asia. It was established in 1560, briefly suppressed from 1774–1778, and finally disbanded in 1812. Having regard to the records that survive, H. P. Salomon and I. S. D. Sassoon state that between its commencement in 1561 and its temporary abolition in 1774, some 16,202 persons were brought to trial by the Inquisition. It is known that 57 persons were sentenced to death and executed; another 64 were burned in effigy. Others were given lesser punishments or penance, but the fate of many of those tried by the Inquisition is unknown. The records kept during the Inquisition were destroyed.

The Inquisition was the most atrocious and evil aspect of the Catholic Church in Goa. It is regarded by all contemporary portrayals as the most violent inquisition ever executed by the Portuguese Catholic Church in India. Its most atrocious period was from 1560 to 1812 (252 years). The historian, Alfredo Froilano, describes the inquisition as “nefarious, fiendish, lustful, corrupt religious orders which pounced on Goa for the purpose of destroying paganism and introducing the true religion of Christ”.⁸²

Goa Portuguesa e India and Jews in India Portuguese influence in Indian Goa - Jewish presence in India through the years.

⁸² Hindu Holocaust.

The inquisition was set as a tribunal, headed by a judge, sent to Goa from Portugal and was assisted by two judicial henchmen. The judge was answerable to no one except to Lisbon and handed down punishments as he saw fit. The Inquisition Laws filled 230 pages and the palace where the Inquisition was conducted was known as the “Big House” and the Inquisition proceedings were always conducted behind closed shutters and closed doors. The screams of agony of the victims (men, women, and children) could be heard in the streets, in the stillness of the night, as they were brutally interrogated, flogged, and slowly dismembered in front of their relatives. Eyelids were sliced off and extremities were amputated so carefully that a person could remain conscious, even though the only thing that remained was his torso and a head.

Undoubtedly the Goan Inquisition was marked by an unparalleled barbarism and fanaticism; there was an absolute lack of humanism. The Hindus suffered for two hundred and fifty two years under the tyrannical Portuguese rule. It is a shameless dishonesty and downright criminal knavery to say that the Christian doctrine had nothing to do with the atrocities practised in Goa, Bengal and elsewhere under Portuguese dispensation.

ATROCITIES COMMITTED IN GOA IN THE COURSE OF THE INQUISITION

Paul Williams Robert in his book states:⁸³

“In the wake of the warriors came the priests. First, the Franciscans, then the Jesuits, then the Dominicans, and lastly the Augustinians. It must have made their holy blood boil to find their old foes, the Muslims and Jews openly and brazenly practising their religions. The men of God set about clearing what the Dominica termed this ‘jungle of unbelief’ with the arder of Amazon lumber barons. Just like the mullahs who had marched into Goa two hundred years before with the Bahamani sultans, these Catholic clergy were prepared to go to any lengths to spread their faiths. Initially they pestered the Portuguese king for special powers, then they pestered the Pope to pester the king on their behalf.”

The first of these special powers arrived in 1540 when the viceroy received authority to destroy all Hindu temples, not leaving a single one in any islands,

⁸³ *Empire of the Soul: Some Journeys in India*, at pp 82-83.

and to confiscate the estate of these temples for the maintenance of the churches which were to be erected in their places. Five years later, the Italian cleric, Father Nicolau Lancilotto, reported that “not a single temple to be seen on the island.”

The natives were scared like hell and thousands fled from the area. To them the harshness of the Mughals, who were ruling the neighbouring territories must have been preferable to the rabid monomania of papist clerics. Those who remained, despite the raising of their temples, continued to practise their faith in secret. Therefore, more extreme methods were introduced to bring the heathens into the church’s loving embrace. Hindu priests were denied entry into Goa and Hindu festivities were outlawed, while jobs in the public sector were given only to Christians. It was declared that anyone practising his faith in private was a crime, the penalty of which was property confiscation. Further, any Hindu dying without a male heir could only pass their estates to a relative who had been converted to Christianity.

Cremation Forbidden

In the mid-sixteenth century death was no easier than life for a Hindu in Goa. Legislation was passed to prevent cremation of the dead, which was an inviolably sacred part of the Hindu faith. In consequence, a death had to be kept secret, and in the dead of night a boat would be loaded with firewood down on the riverbank and the corpse would be placed on it. The pyre would be set alight and the boat pushed out to drift on the river’s currents as the funeral party ran back to the safety of their homes. The missionaries failed to grasp that the faith of another could be dearly cherished as deeply embedded as their own. They had no conception how resilient Hinduism could be, and indeed is. They failed to appreciate that it had survived Islam’s scimitar, and it would survive the sword that much resembled the cross in whose service it was now employed. Some 200 temples had been demolished.

To the unconverted natives, there are many aspects of Christianity that are perplexing and, perhaps, downright bizarre to them. To overcome such problems, the Church, in its infinite wisdom, decided to start a reign of terror to frighten the natives into submission. It set up a kind of tribunal. The building in which these “holy terrorists” ensconced themselves was locally known as the Big House. It became the symbol of fear; ceremonies were conducted behind closed doors, though people in the street often heard screams of agony piercing the night. Some gruesome details are as follows:

“Children were flogged and slowly dismembered in front of their parents, whose eyelids had been sliced off to make sure they missed nothing. Extremities were amputated carefully, so that a person could remain conscious when all that remained was torso and head. Male genitals were removed and burned in front of wives, breasts hacked off and vaginas penetrated by swords while husbands were forced to watch.”

Intolerance of anything Indian became henceforth the characteristic feature of missionary zeal in India. There was no compromise with Hindu life or religion. The consumption of beef was held to be necessary to put the convert out of the “pale of Hinduism”.⁸⁴

Notoriety of the Goan Inquisition

On account of the notoriety of the Portuguese Goan Inquisition, news of its horrors reached Portugal. Yet the cruellest of the proselytizers from the past were supposed to be treated as “Saints” by the very nation and by the very people that were victimised by them. Setting out the facts about past tyranny of the missionaries in India, quickly becomes an “earth shattering” conspiracy by the “fascist” Hindu extremists. The signs of India’s humiliation and oppression at the hands of the aggressive missionaries is visible everywhere in the nomenclature of many roads, buildings and educational institutions named after the said criminals who sought to annihilate all traces of India’s vast and ancient repertoire of advanced civilisation.

“The missionary brought with him an attitude of moral superiority and a belief in his own exclusive righteousness. The doctrine of the monopoly of truth and revelation, was alien to the Hindu and Buddhist mind. To them the claim of any sect that it alone possesses the truth and others shall be ‘condemned’ has always seemed unreasonable. In addition, the association of Christian missionary work with aggressive imperialism introduced political complications. Even in the days of unchallenged European

⁸⁴ Panikkar, K. M., *Asia Western Dominance*, pp 281-282. Also of interest are *The Myth of Saint Thomas and Mylapore Shiva Temple*. Refer to *Jesus Christ: Artifice for Aggression* by Sita Ram Goel.

political superiority no Asian people accepted the cultural superiority of the West.”⁸⁵

THE GOAN INQUISITION IN INDIA

An aspect of the Inquisition was to punish apostate New Christians. These were Jews and Muslims who had converted to Catholicism, as well as their descendants, who were suspected of practising their ancestral religion in secret.

The Inquisition in Goa also turned its attention to Indian converts from Hinduism or Islam who were thought to have returned to their original faiths. Also, the Inquisition dealt severely with non-converts who broke prohibitions against the observance of Hindu or Muslim rites or interfered with the progress of Portuguese attempts to convert non-Christians to Catholicism.

Although the aim of the Inquisition was ostensibly to preserve the Catholic faith, it was used against everyone who stepped outside the rules. Thus, Indian Catholics and Hindus, Portuguese settlers from Europe (mostly New Christians), Jews and Old Christians were subject to the Inquisition, which was used as an instrument of social control. A penalty in use was a method of confiscating property for enriching the Inquisitors.

As most of the records of the Goa Inquisition were destroyed after its disbandment in 1812, it is impossible to know the exact number of those put on trial and the punishments prescribed and carried out.

Some Aspects of the Atrocities

There was a very successful campaign in 1567 in raising temples in Bardez. Some 300 Hindu temples were destroyed by the end of the campaign. Laws were enacted to prohibit from 4th December 1567 rituals of Hindu marriages, sacred thread wearing and cremation. Listening to Christian preaching by all the persons above 15 years of age was made compulsory, failing which they were punished. In 1583, many Hindu temples at Assolna and Cuncolim were destroyed through army action.

"The fathers of the Church forbade the Hindus under terrible penalties the use of their own sacred books, and prevented them from all exercise of their religion. They destroyed their temples, and so harassed and

⁸⁵ Panikkar, K.M. , *Asia and Western Dominance*, p 296. Refer also to *Jesus Christ: Artifice for Aggression*, by Sita Ram Goel.

interfered with the people that they abandoned the city in large numbers, refusing to remain any longer in a place where they had no liberty, and were liable to imprisonment, torture and death if they worshipped after their own fashion the gods of their fathers."⁸⁶

In June 1684 an order was issued to suppress the Konkani language and to replace it with the Portuguese language. There was a tough punishment for anyone using the local language. All the non-Christian cultural symbols and the books written in local languages were outlawed and sought to be destroyed. Repressive laws were used to demolish temples and mosques, destroying holy books, imposing fines and the forcible conversion of orphans.

Deep-Rooted Terror

A vivid idea of the feelings of deep-rooted terror with which the Portuguese Catholic Church in Goa as viewed by the common people was reported by F. Nery Xavier:⁸⁷

“The terrible acts of the inquisition during the early period of its existence had caused terror to be so deeply rooted in the memories of the people that non dared to name the place where it was housed as the house of the Inquisition, but gave it the mysterious appellation “Orlem gor” (The Big House).

The Portuguese hardly made any attempt to understand the culture of the natives. Even St Francis Xavier’ knowledge of Hinduism was, if possible, less adequate than his very limited notions of Mohammedanism.⁸⁸ Although the Portuguese had been in India for more than 40 years by this time, not a single one had made any effort to understand the venerable civilisation, which was much more ancient than their own, upon which they had violently intruded. They were very hostile against the Brahmins as can be seen in this quote:

“These are the most perverse people in the world...they never tell the truth, but think of nothing but how to tell subtle lies and to deceive the simple and ignorant people, telling them that the idols demand certain offerings, and these are simply the things that the Brahmins themselves invent, and

⁸⁶ As noted by Filippo Sassetti, who lived in India from 1578 to 1588.

⁸⁷ In *Instruccas do Marquez du Alorns as seu successor*, p 38.

⁸⁸ Fr James Brodrick, well known biographer of Xavier, wrote in his book at p201 footnote about the limitations of the understanding and outlook of St Xavier.

of which they stand in need in order to maintain their wives and children and houses.... They threaten the people that, if they do not bring the offerings, the gods will kill them, or cause them to fall sick, or send demons to their houses, and through the fear the idols will do them harm, the poor simple people do exactly as the Brahmins tell them.... If there were no Brahmins in the area, all the Hindus would accept conversion to our faith.”⁸⁹

Alan Manchado-Prabhu records how the Portuguese conquered Goa and ruled by terror. In the course of the Inquisition many natives were burnt alive, others were sentenced to various cruel punishments totaled 4,046. Those who were converted but continued to observe Hindu rituals were treated more harshly. Half the property of a person found in possession of idols went to the Church making the very rich in acquiring urban and rural properties. Open performances of Hindu ceremonies were replaced by open processions on Christian feast days. In the principal market was built an engine of great height with a pulley at the top for the purpose of unhinging a man’s joints, a very cruel torture.⁹⁰

During the course of the torture, the words addressed to the accused were “Tell the Truth”. The notary present would faithfully record all that passed, even to the shrieks of victim, his despairing ejaculations and his piteous appeals for mercy or to be put to death. It was not easy to conceive anything appropriate to excite the deepest compassion than these cold-blooded matter of fact reports.

There was a torture pole (pulleys) which was used against a victim. According to the Manual of Regulations it should be used unless the physician or surgeon felt that on account of weakness or indisposition the accused could not stand it, in which case use would be made of “the torture of potro”. The Inquisition at different places and times used a variety of other forms of torture:⁹¹

“As to the torture itself, it combined all that the ferocity of savages and the ingenuity of civilized man had till then invented. Besides the ordinary rack, thumb-screws, and leg crushers or Spanish boots, there were spiked wheels over which the victims were drawn with weights on their feet;

⁸⁹ *The Heathen in his Blindness* by S.N. Balagangadhara, Brill Academic Publishers, ISBN 9004099433, pp120-121.

⁹⁰ As reported by the Anglican Historian, Dr Fryer, www.hinduwisdom.info/European_Imperialism22.htm

⁹¹ Whittington, E.T., referring to the forms of torture used by the Inquisition.

boiling oil was poured over their legs, burning sulphur dropped on their bodies, and lighted candles held beneath their armpits.”

As regards pregnant women, the terrors used made them abort. Neither the beauty or decorousness of the flower of youth, nor old age so worthy of compassion in a woman, exempted the weaker sex from the brutal ferocity perpetrated by the supposed defenders of the religion.⁹²

There were days when seven or eight persons were tortured:

“These scenes were reserved for the inquisitors after dinner. It was a post-prandial entertainment. Many a time during those acts, the inquisitors compared notes in the appreciation of the beauty of the human form. While the unlucky damsel twisted in the intolerable pains of torture, or fainted in the intensity of the agony, one inquisitor applauded the angelic touches of her face, another the brightness of her eyes, another, the voluptuous contours of her breast, another the shape of her hands. In this conjuncture, men of blood transformed themselves into real artists!!”⁹³

Many learned people are in general agreement that the Goan Inquisition had earned “a sinister renown as the most pitiless in Christendom.” The story of the Goan Inquisition “is a dismal record of callousness and cruelty, tyranny and injustice, espionage and blackmail, avarice and corruption, repression of thought and culture and promotion of obscurantism.”⁹⁴

Slave Trade in Indians. The Portuguese also inaugurated a slave trade by seizing able-bodied men and women in the neighbouring Indian territory and selling them. The people captured were for the export market and the local need to satisfy Portuguese lifestyle which was extravagant and profligate. In 1552 the viceroy of Goa proclaimed that the slaves of infidels who converted themselves to Christianity would be freed.⁹⁵

Those Released from Prison After a Confession. Those who had escaped death by reason of their confession were told on release from the prisons of the Holy Office to declare that they had been treated with great tenderness and clemency. If anyone had acknowledged that he was guilty but attempted to

⁹² Alexander Herculano, a famous writer in the 19th century as written in his *Fragment about the Inquisition*.

⁹³ *History of the Origin and Establishment of the Inquisition in Oirtugal 1926* by Alexandre Herculana.

⁹⁴ *The Goa Inquisition* by Anant Kakba Priokar, p ix-57.

⁹⁵ Cunha Rivara – cited by Priolkar *The Goa Inquisition*, p 141.

vindicate himself on his release, he would be immediately denounced and rearrested. He would be burnt at the next “Act of Faith”, without any hope of a pardon.⁹⁶

Annihilation of the Jewish Past

While the British preserved the urban heritage of the Jews in Bombay (now Mumbai), their counterpart's legacy in Old Goa including ruins of their settlement have disappeared without a trace.⁹⁷ Hundreds of Jews were living in Old Goa and had contributed to the building of the former capital during the brief rule of Yusuf Adil Shah (1498-1510). Later, this place became famous as one of the largest cities on par with London in those days. Ivar Fjeld, a Norwegian, stated. "The Muslim ruler who was tolerant to people of all religious groups had invited Jews to participate in the construction of the city".

Fjeld said Jews were burnt at the stake during the Inquisition. Heretics and Christians who practiced ancestral religion or Jewish rites were brutally tortured and killed, he said. Among those who were burnt included famous botanist, Garcia de Horta's sister.

Another scholar, Pius Malekandathil, has referred to the cruel killing of 84 Jewish converts over a period of 31 years from 1560 to 1591. But Fjeld said that not only Christians who refused to give up Judaism but even Hindus became victims of the Inquisition's severe punishments.

Non-Erasure of the Criminal Record

Dr K V Paliwal, President of the Hindu Writers' Forum, New Delhi, has written a brilliant monograph entitled *Atrocities on Hindus by Christian Missionaries in Goa*. The pseudo-secular mafia of global media in India and outside cannot erase this criminal record of Inquisition and Carnage in Goa from the pages of history. According to this monograph most of the churches in Goa today were built on top of Hindu temples that were razed during the Inquisition of Goa in the 16th century. Few artefacts remain from those ancient temples, the most famous being the headless “Nandi” bull of the pre-existing Shiva temple, located in Chandor.

⁹⁶ Dellon, quoted by Priolkar, *The Goa Inquisition*, Sec. 2, p 34.

⁹⁷ Ivar Fjeld, a Norwegian writer reported; he has worked for many years in India. Sad to say, many Catholics and orthodox Christians still hate *Jews*.

Summary of the Brutal Facts



Hindu, Muslim, Jews, & Christians... bharatabharati.wordpress.com



In world history, the period of the Inquisition introduced by Portuguese rulers of Goa, India, was the worst and most scary chapter anyone can think of, all in the name of Christianity. In 1542, Fr. Francis Xavier, co-founder of the Society of Jesus, arrived in Goa for spreading the message of Christianity among the natives who followed different religions, mainly Hinduism. He was concerned that the newly converted Christians were still adhering to their old customs and traditions and were not serious about their new Christian faith, despite the European missionaries' clarion call and subsequent warning; they

kept following their traditional Indian customs. The disappointed Fr Francis Xavier took the extreme recourse available for him and he, at last, asked the Portuguese government in Portugal to introduce the most dreaded *Inquisition* in Goa, which was under Portuguese rule. He urged King John the III of Portugal to set up the Inquisition in Goa and to suppress Judaism because Jews refused to reconvert to Roman Catholicism. There was also Jewish population present in the other colonies in the west, Cochin and Goa.

Xavier's embalmed mortal remains are kept in a silver casket inside the **Bom Jesus Basilica in Goa**. Those thousands who do their prayers there reverentially to get his blessings had no idea that he was responsible for the horrible atrocities he had let loose on large numbers of innocent people, including Muslims, Jews and Hindus, many of whom were tortured to death and whose families underwent untold miseries and pain in the loss of their Loved ones.

Although a great deal of the atrocities are already covered above, the summary below is given for easy recall.

(a) The number of people persecuted estimated to be some 20,000 or more. By the end of the 17th century, the Portuguese carried out ethnic cleansing of Hindus and Muslims who were non-Christians. The total Goan population was 2,50,000. Those severely punished amounted to 4,046, of whom 3,034 were men and 1,012 were women.

(b) The natives were forced to adhere to Portuguese Catholic beliefs, rather than their traditional faiths.

(c) Catholic Missionaries from Portugal ordered that all Hindu temples be closed by 1541.

(d) The missionaries by 1559 mandated the destruction of Hindu temples in that region. Some 300 temples in Bardez in 1567 totally destroyed. Hindu rituals, including marriages and cremations, were banned for good from 1567. People 15 years and above were compelled to listen to Catholic preaching on pain of punishment.

(e) The Goa Inquisition-religious tribunal was established for suppression of heresy and punishment of heretics, whose prime architect was Xavier. The situation was worse for Hindus, Muslims and also for Jews. The latter were mostly traders.

(f) There was a similarity of this Inquisition with that in Spain in 1478 regarding the gory treatment and violence let loose in the name of religion.

(g) In 1560, both Indian Christians and non-Christians went through hell and mental agony caused by Portuguese preachers in their mother land.



A procession the inquisition

(h) The pristine place of the Goa enclave with fine beaches and azure waters became a place of horrors of unimaginable proportion on account of the natives' refusal to accept Portuguese religious beliefs and refused to get converted under compulsion or duress to Christianity.

(i) Xavier referred to the Hindus as an unholy race and that they were liars and cheats to the very backbone. Their idols were black as black as black could be, ugly and horrible to look at, smeared with oil and smell in an evil manner.



bizarrocomic.blogspot.com

(j) Xavier was regarded as a paradox, the devil in the guise of a priest, who forced the King of Portugal to legally introduce the Inquisition and ordering the torture of tens of thousands of Hindus, Muslims and Jews, using various innovative methods. In spite of his blatant crimes against humanity, he was Canonized by Pope Gregory XV in 1622.

(k) Many Jewish families, who had earlier faced Inquisition in Spain and later in Portugal, came to India to lead a peaceful life. They were surprised

(l) Various dreaded methods of torture were used to force innocent people to accept the preaching of the Gospel. According to Richard Zimler,⁹⁸ the missionaries used the “machinery of death” for forceful conversion.

⁹⁸ According to Richard Zimler, who wrote "Guardian of the Dawn" on Inquisition in Goa mentioned.



Portuguese Water boarding. bharatabharati.wordpress.com

(m) By the use of torture, people were required to pass the “act of faith” by being stretched out on the rack. The alternative was to burn them at the stake.



"Oh, go on then, just this once.
Light the blue touch paper and retire."

[religion-martyr-burning-heretic-monk-friar](http://www.cartoonstock.com)
www.cartoonstock.com

n) The faithfuls administered many disgusting, brutal, inhuman punishments to the gullible, by tearing off the tongues, skinning of the accused alive, blinding the victim with sharp sticks or red-hot iron spikes, pulling of the flesh of victims hard with pliers and quartering, hammering a stake hard through the body (avoiding vital organs). If they were not satisfied with these methods,

they used sharp iron fork to mangle breasts, red hot pincers used to tear off flesh and red hot irons used to insert up vagina and



Inquisition Burnin.wordpress.com

(o) Children were dismembered limb by limb in front of their parents whose eyes were taped; this continued till they agreed to convert. The Catholic faithfuls considered this to be the most cruel method used and they found this method very effective.

(p) As reported by Zimler, over the period of the Inquisition (252 years), any man, woman, or child living in Goa could be arrested and tortured for simply whispering a prayer or keeping a small idol at home. Many Hindus and some former Jews as well languished in special Inquisitional prisons, some for four, five, or six years at a time.

Snapshots

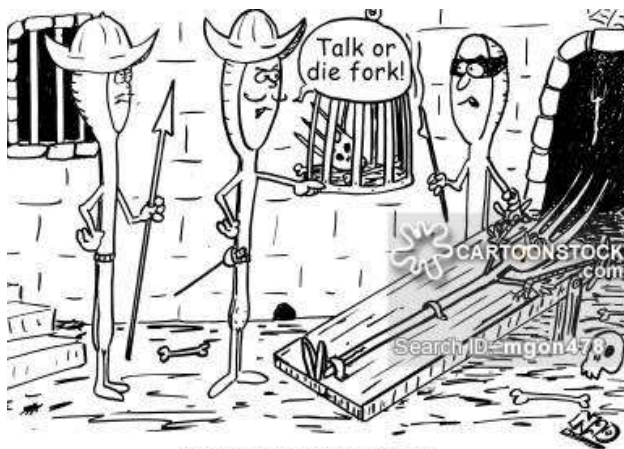


"And on June 30th of that same year,
you used The Bible as a coaster?"

www.pinterest.com

(q) Incentives were provided in the Portuguese colonies for baptized Christians. These incentives were rice donations for the poor, good positions in the Portuguese colonies for the middle class and military support for local rulers. Missionaries of the Society of Jesus acted as agents.

(r) Even before Xavier's own letters about Inquisition was sent to the king in Portugal, missionaries, with glee, encouraged the destruction of Hindu temples and religious artifacts.



The Spoonish Inquisition

[Persecution cartoon www.cartoonstock.com](http://www.cartoonstock.com)

(s) Likewise, the Jews who secretly practiced Judaism, feigning Catholics were very much affected by Goa inquisition. In particular, to escape, Cochin Jews began to move to other parts of present day Kerala.

(t) The palace of Adil Shah, former ruler of Bijapur, was used to commit tortures. The palace became the "palace of horror" where the Hindus who tried to flee the place with their deities were punished severely. Special Inquisition prisons were created for the offenders of religion. Aleixo Dias Falcão and Francisco Marques were the ones who chose the palace as their venue to punish the apostates and heretics as well.

(u) There could be serious trouble for possession of a small idol of a Hindu God, or a whispering prayer in Hebrew by the small Jewish community. Muslims also had a similar fate awaiting them.

(w) Non Christians or heretics (kept in shackles by priests) who refused to give up their faith or divulge the names of those who are non Christians could be put to death. It was carried out by strangulation or burning alive *in public Acts of Faith*. These atrocities continued untill 1812, the end of the Inquisition.

(x) Hindus were denied the presence of Tulsi (basil plant, considered holy by the Hindus) *maadam* in their houses. Brahmin's were forced to remove their tuft. Antii-Hindu laws were enacted to encourage conversions to Christianity. The public worship of Hindu gods was made unlawful.

(y) Converted Christians were forced to say the prayers in Portuguese, while Indian preachers were compelled to learn Portuguese to give their services in that language rather than in their mother tongue, Konkani. Thus, this language started to decline.

(z) Many Gowda Saraswat Brahmins were forced to become Christians and were compelled to consume the western diets. Consequently, this led to numerous converted Gowda Saraswat Brahmins to migrate to Mangalore in Karnataka and elsewhere. Many Hindu Gowda Saraswat Brahmins escaped the religious persecution by moving to southern Canara. Some of them moved farther down to Kochi and settled down there.

(aa) Francis Buchanan⁹⁹ reported that Goan Christians, roughly 8,000 left Goa, went and settled in South Canara at the invitation of the King of Bednore. In 1664 and later, the Maratha rulers' invasions also influenced exodus of Indian Christians. The Marathas were under the wrong impression that the native Christians were hostile to the Hindu population and forced them to convert to Christianity.

(bb) Heading the Inquisition was a judge from Portugal; he was answerable to (and only to) the General Counsel of the Lisbon Inquisition. His ordained punishments were in line with the rules of the Inquisition. The Inquisition was an instrument of social control, aiming at spreading Christian faith as practiced by the Portuguese. The Inquisition proceedings were conducted in secret.

(cc) Because of secrecy maintained by the Inquisition council and subsequent destruction of the records, numerous instances of atrocities inflicted by the Portuguese God men on Indian natives were not brought to light.

(dd) Da Fonseca kept records of the violence and brutality of the inquisition. He referred to the need for hundreds of prison cells to house the accused. Those convicted of minor crimes were forced to work in ship galleys and gunpowder

(ee) Hindus were prohibited from entering the capital city on horseback or palanquins. Also, they were not allowed to keep Hindu Gods' images or idols at home. Christians were instructed not to employ Hindus for any purpose. Any contravention of royal orders would result in imprisonment.

(ff) Viceroy António de Noronha issued an order which was applicable to the entire area under Portuguese jurisdiction. The order was to prevent the construction of a Hindu temple, not to repair any existing temples without permission, any transgression the temples would be destroyed and the goods in them would be used to meet expenses of holy deeds as punishment for the transgression.

(gg) Legislation was enacted in 1620 prohibiting the Hindus from performing weddings. As recommended by Franciscans, the Viceroy banned the use of Konkani in 1684, requiring that within three years, the local people should

⁹⁹ A Scottish physician, who visited Canara in 1801, in his book, 'A Journey from Madras through the Countries of Mysore, Canara and Malabar (1807).

speak the Portuguese language and use it in all their dealings in Portuguese territories. Any failure to do so was sanctioned by imprisonment.

(hh) Anyone who persistently refused to give up his ancient Hindu practices was declared an apostate or heretic and was condemned to death. In 1736, over 42 Hindu practices were prohibited.

(ii) Representatives of early Christian tradition older than Roman Catholicism, that survives today as the *Jacobite Christianity* were also affected by the Inquisition. In 1599 the Synod of Diamper permitted the forceful conversion of the "Syriac Saint Thomas Christians." St Thomas established the first seven and half churches in the coastal Kerala as early as in 52 AD. The St Thomas Christians also became the victims of Goa Inquisition because Syriac Christians later swore the "*Coonan Cross Oath*," severing relations with the Catholic Church.

Comment by Arthur Schopenhauer

This comment is fitting to end this chapter as it relates to wanton persecutions perpetrated against innocent people.

“...on the fanaticism and endless persecutions, the religious wars, that sanguinary frenzy of which the ancient had no conception! Think of the crusades, a butchery lasting two hundred years and inexcusable, its war cry ‘It is lasting two hundred years and inexcusable, it was cry ‘It is the will of God,’ Think of the orgies of blood, the inquisitions, the heretical tribunals, the bloody and terrible conquests...in three continents, or....in America, whose inhabitants were for the most part, not looked upon as human! And above all, don’t lets forget India, the cradle of the human race, or at least of that part of it to which we belong, where first...were most cruelly infuriated against the adherents of the original faith of mankind. The destruction or disfigurement of the ancient temples and idols, a lamentable, mischievous and barbarous act still bear witness to the monotheistic fury...carried on from Mahmud, the Ghaznevid of cursed memory, down to Aurengzeb, the fratricide, whom the Portuguese...have zealously imitated by destruction of temples and the auto defe of the Inquisition of Goa... “For the sake of truth, I must add that the fanatical enormities perpetrated in the name of religion are only to be put down to the adherents

of monotheistic creeds...We hear of nothing of the kind in the case of the Hindoos and Buddhists.”¹⁰⁰

CONCLUSION

The Portuguese atrocities in India were the most inhuman acts perpetrated by the Catholic Church. In the course of the Goan Inquisition which lasted some 252 years, they carried out countless crimes of the most heinous and despicable nature on the human race. There were many visitors who provided contemporary reports of the Portuguese crimes.

The cruelest acts of the proselytizers were carried out by or in the presence of the top echelon of the Catholic Church in Goa. At the same time they were supposed to be treated as “saints” by the very people victimized. by them. A notorious person was Francis Xavier who was made a saint. The signs of India’s humiliation and oppression at the hands of the aggressive missionaries are visible in the nomenclature of roads, buildings and educational institutions named after the said criminals.

The Goan inquisition was manifested .by deep-rooted terror and the slave trade in Indians. There was also the annihilation of the Jewish past. Brutal facts of their atrocities are shown in some of the pictures in the chapter. Some of terrible and heinous atrocities carried out are:

- (a) water boarding as depicted in a picture;
- (b) tearing of tongues from victims;
- (c) skinning victims alive;
- (d) blinding an accused with red hot spikes;
- (e) dismembering children’s limbs in front of their parents, leaving them barely conscious with their torsos and heads; and
- (f) burning people alive.

Those items set out in the list are just some of the atrocities. Although records were made of such atrocities, they were destroyed when the inquisition was disbanded after a period of 252 years. Undoubtedly, the Goan inquisition was

¹⁰⁰ *The Essays of Arthur Schopenhauer* by T. Bailey Saunders, p 42.

marked by an unparalleled barbarism, fanaticism and most importantly, lack of humanism. All these heinous acts were carried out under the Portuguese tyrannical rule from 1560 to 1812 in the name of the Catholic Church authorized by Lisbon and probably sanctioned by the Pope.

End of Ch 6

CHAPTER 7

ATROCITIES BY THE BRITISH EAST INDIA COMPANY

The British East India Company (EIC) received its royal charter in January 1600. In the 280 years that it existed, the EIC became the world's largest and single most unscrupulous business entity that the world has ever known. The EIC began with a simple mandate, which was commerce. It brought in silks, textiles, spices, coffee, indigo, tea and ivory from India and carpets and nuts from Persia and the rest of the middle-east, in exchange for gold and silver. It also dealt with lots of opium. There was competition of course with the Dutch East India Company, the French East India Company and the Portuguese East India Company. India had many unwanted suitors but the Brits won because of their military muscle coupled with some bribery and trickery.

The EIC first set up an office at a coastal village with a natural harbour in south India, called Machlipatnam. From there, through the 17th century, it spread and established fortified trading posts at Mumbai, Chennai and Kolkata (formerly Calcutta). Because of distance from London and the enormous time it took to communicate in those days, the EIC branch heads or "Governors" were given an enormous amount of independence in how to conduct their business. There was no proper control of an employee at the other side of the world doing business. In the circumstances, the rule book was not followed and an employee could and indeed enrich himself enormously, as indeed were Robert Clive and others.¹⁰¹ Clive became the richest single person in Europe.

The EIC's trading post chieftains had in their payroll large armies that protected what they saw as their turf. If a regional raja or nawab did not negotiate business with them to their advantage, he was looking at being invaded and ousted. The Nawab of Bengal, Siraj ud-Daulah, was one of those unfortunate nawabs who paid with his life for challenging the British unscrupulous activities relating to land encroachment. The Battle of Plassey took place in 1757. This was not actually a battle but a skirmish (based on bribery and trickery).

In those days, when the British were looked at as if they were digging in and building a small empire within his territory, the Nawab told them "to

¹⁰¹ Some notable names are Dalhouse, who established a university in the US, and Yale who established Yale University. Also Robert Clive became one of the richest Europeans.

desist and leave.” They were told by some two-bit brown nawab to beat it. Robert Clive, being the military man of the EIC, took it personally.

The Nawab had the courage to use those words as he had a military force to back him. The Nawab and his league of like-minded Bengali military commanders had on their side, 45,000 infantry and 20,000 cavalry. Artillery had been provided by the French who saw the British as a threat to their own French East India Company, a similar “carpet-bagging” outfit under the then French King Louis XIV. The French held two bases in India, one in Chandannagar, 50kms from Kolkata and the other in Pondicherry, a coastal town south of Chennai.

The EIC’s commander, Robert Clive (the robber-baron), had just 3,000 men. The forces of Clive were clearly not a match for the Nawab. But Clive was cunning with a bag of tricks up his sleeves. He knew from intelligence what were the enemy’s weaknesses. He was aware that the Nawab had a huge stockpile of gold and silver that he had grabbed from his subjects over the years as tax and had not thought it fit to share with his equally rapacious commanders. Therefore, Clive sought out those commanders and got them to change sides, after promising them a share of the spoils. On the day of the battle (actually no conventional fighting) the forces of the enemy changed sides, leaving the Nawab running for his life, though he was caught and executed.

After the death of the Nawab, Clive installed Mir (Meer) Jaffar, the commander who had switched sides, as the new Nawab of Bengal (a puppet of Clive) and did what his EIC masters in London had required of him, i.e., to loot, a word that actually originated from the Bengali or Hindi word ‘loot’, which means just that, loot. Clive and his men looted Bengal’s treasury, loaded the gold and silver worth over 5 million dollars in 1757 (which is around \$ 1 billion today), on to a fleet of more than a hundred barges and sent them downriver to his base at Kolkata for transshipment to London.

New British Land Tax System of India

Before the introduction of this new land tax, there was no private property in land. Land tax was in the form of the self-governing community handing over each year to the ruler or his nominee a share of the year’s produce. However, the EIC replaced this by introducing a new revenue system and creating two new forms of property in land: landlordism and peasant proprietorship with the state being the supreme landlord. Fixed tax payments were made to the

government whether or not a crop was successful. This system converted a once flourishing population into a huge horde of paupers, reducing agricultural incomes by some 50% thereby undermining the agrarian economy and self governing villages.

Other Prohibitions. The EIC in 1769 prohibited the natives from trading in grain, salt, betel nuts and tobacco while handicrafts were discouraged. The home work of the silk weavers was prohibited and they were compelled to work in the EIC factories, on pain of imprisonment, fines or flogging. At the same time the company's white servants were enriching their own pockets by private trading, bribery and extortion. Goods were seized at a fraction of their value and resold to their owners at five times the price.

Systematic Plunder and Famine in Bengal. As reported, Bengal was a continued scene of oppression. A systematic plunder led to a great famine in which 10 m natives perished. Bengal, which was once the richest region in the world, was left naked, stripped of its surplus wealth and grain. The famine took the lives of an estimated one-third of Bengal's peasantry. A report in the UK states that the natives of all ranks and orders had been reduced to a state of depression and misery.¹⁰²

Previously, Bengal was the granary of nations, the repository of commerce, wealth and manufacture of the East.¹⁰³ However, because of mismanagement, within 20 years, many parts of Bengal had been reduced to desert. The fields were no longer cultivated, large tracts were overgrown with thickets, the husbandman was plundered, the handicraftsman oppressed, famines had been repeatedly experienced and depopulation ensured, no doubt an imperial policy to reduce the population. In consequence, as India became poor and hungry, Britain became richer. The British officers made colossal fortunes. Robert Clive arrived in India penniless but returned as the wealthiest person in Europe.¹⁰⁴ **Duplication elsewhere**

Robert Clive

Clive said: "When I think, of the marvelous riches of that country, and the comparatively small part which I took away, I am astonished at my own

¹⁰² A House of Commons Select Committee's Report in 1783.

¹⁰³ As a former army officer reported in 1787.

¹⁰⁴ Based on EIC activities investigated by the House of Commons.

moderation.”¹⁰⁵ He was no doubt a plunderer and a thief. Such were the morals of the men who proposed to bring civilisation to India which hitherto had the greatest civilisation for millenniums and from which the whole world benefited. Take for instance, Albert Einstein remarked: “We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made.”

Clive was allowed to keep from the loot about \$500,000 (\$100 million today) for himself, finder’s probably. The Battle of Plassey was the first step in the creation of the British Empire in India, and is better understood as the company’s most successful business deal ever. It enriched the Rothschilds’ family, the majority shareholder of the EIC, enormously by some \$300 m then.

Clive was said to have taken for himself not just the \$500K, but also precious stones and diamonds, not to mention an enormous quantity of Indian artifacts.¹⁰⁶ Clive went on to become one of the world’s richest men. Apart from being so greedy, he broke the golden rule for drug traffickers and it took his life; he got hooked on the very opium that he traded in, to dull the pain that one historian said was caused by gallstones. One night, unable to bear the constant pain, Clive over-dosed himself, in a drug-riddled moment of frenzy. Poetic justice, no doubt! In India, they still have roads named after Robert Clive and his partner in crime, Warren Hastings. In England, the statue that adorns the frontage of the British Foreign office is his.

During the five years after the departure of Clive from Bengal, the misgovernment of the English was carried to such a point as seemed incompatible with the existence of any society. The servants of the EIC coerced the natives to buy dear and sell cheap. Enormous fortunes were thus rapidly accumulated at Calcutta, while 30 millions of the local people reduced to extreme wretchedness. They had been accustomed to live under the tyranny of the former rulers, but never under tyranny like this. Under their old masters they had at least one resource: when the evil became insupportable, the people rose and pulled down the government. But this was not the case in relation to the British rulers. The British had the most oppressive form of barbarian despotism, and “was strong with all the strength of civilization.”¹⁰⁷

¹⁰⁵ When Clive was impeached and being tried before the British Parliament for his misdeeds in India.

¹⁰⁶ Now housed at Powis Castle in Wales.

¹⁰⁷ <http://sookta-sumana.blogspot.co.uk/2012/08/china-india-biggest-economies-of-world.html>

Clive's successors in the management of the EIC began after him a century of unmitigated rape on the resources of India. Without any hindrance, they made a great deal of profits on goods sold in England by five times the price they paid in India. Obviously, the local people were forced to sell to the British traders. They forged documents as circumstances required, but hanged Hindus for the same practice. "Every effort, lawful and unlawful, was made to get the utmost out of the wretched peasantry, who were subjected to torture, in some instances cruel and revolting beyond all description, if they would not or could not yield what was demanded."¹⁰⁸

"....When at last in 1857 the exhausted Hindus resisted, they were suppressed with "medieval ferocity"; a favorite way of dealing with captured rebels was to blow them to bits from the mouths of canon. "We took", said the London Spectator "at least 100,000 Indians lives in the mutiny. This is what the English call the Sepoy Mutiny, and what the Hindus call the War of Independence. There is much in a name."¹⁰⁹

Amaresh Misra,¹¹⁰ a writer and historian based in Mumbai, argues that there was an "untold holocaust" which caused the deaths of almost 10 million people over 10 years beginning in 1857. Britain was then the world's superpower but, says Misra, came perilously close to losing its most prized possession: India. Misra says he was surprised to find that the "balance book of history" could not say how many Indians were killed in the aftermath of 1857.

EIC Excelled in Misinformation about India

As in the case of Exxons of today spending millions on "green ads", the EIC had taken great pains to explain to the British public at home (UK) how:

- (a) it was delivering the wretched Indian natives from deeply ingrained backwardness;
- (b) it was planning to remodel education; and
- (c) the "ignorance and superstition that was inherent in Hinduism" was being addressed by dedicated Christian missionaries in its payroll.

¹⁰⁸ As states a Bombay Administration Report written by an Englishman

¹⁰⁹ <http://sookta-sumana.blogspot.co.uk/2012/08/china-india-biggest-economies-of-world.html>

¹¹⁰ In *War of Civilisations: India AD 1857*. India's secret history: 'A holocaust, one where millions disappeared'.

In those days the West, and the world at large, had not yet woken to paedophilic Christian priests. The first missionaries must have had a good time in India. All the reforms listed above were detrimental to India. Contrary, to the so-called reform, when the British arrived, India was one of the richest countries in the world. This could not have been realised if Indians were backward, and their education was superior than was available in most countries. They had a school in almost every village with a literacy rate of 93% compared with just 7% when the British departed. With regard to their religion a quote from Prof Heeren is apt:

“India is the source from which not only the rest of Asia but the whole Western world derived their knowledge and their religion.

After many decades had passed and moving into the 19th century, the EIC's mandate expanded to subjugation and, as the Mogul Empire waned, the EIC grabbed more and more territory under its control until most of India was theirs. Treaties were established with the rulers of the small number of territories that were semi-independent. The new **nawabs** were now the EIC chieftains. Clive and Hastings wielded enormous power, not only in India, but also in England, where they bribed, threatened and cajoled their way into the British Parliament, Clive occupying a seat in the Commons and Hastings in the upper house.

The EIC now had not only a trade monopoly, but also the right to tax the natives, mint its own coins with the EIC's crest and an army of 250,000. For a while, before the bubble burst, the EIC owned not only India but England as well. Profit became everything. It is universally believed that the great Bengal famine of 1770, which claimed the lives of 10 million of Bengal's poor and the wretched, was brought on by rapacious greed of the EIC. That year, the annual monsoon rains had failed.

EIC Involved in Grain Trading Locally

As the harvest was doomed, EIC's traders started to buy up all the grain that they could put their hands on. This policy caused prices to rise enormously and making it impossible for the poor Bengali commoners to feed their families. To compound matters, the EIC decided to raise taxes so that revenue levels would remain stable. It is the responsibility of rulers to behave as good rulers towards their subjects. However, the EIC was not aware of any such responsibility.

There were no doubt many people with a conscience in England who denounced the EIC as a bloodsucking bunch of thugs, bent upon mercilessly raping a nation of its wealth. Such people would include:

- (a) Adam Smith (1723-90), the Scottish moral philosopher who was widely recognised as the father of modern economics and a harsh critic of state-controlled monopolies.
- (b) Edmund Burke (1729-97), an Irish author, orator, philosopher, political theorist and member of parliament; and
- (c) Lord Thomas Macaulay (1800-59), a historian and Whig politician who advocated avarice-free conservatism.¹¹¹

Around the same time as the Bengal famine, other events were conspiring to pull the rug from below the EIC's feet. Its stock price crashed on the London market, in lock-step with a Europe-wide financial meltdown. The EIC's handling of the Bengal famine came to the notice of the British Parliament and did little to bolster investor confidence. By the turn of the 18th century, the British government had taken away the EIC's monopoly and finally, in 1873, the EIC ceased to exist. India was now a fully-fledged colony of the British Empire. The Rothschilds family benefitted the most from the EIC as the controlling shareholder. When Clive shipped the gold plundered from Bengal in 1757, the Rothschilds received some \$300 million worth of gold then. **Check for duplication earlier.....**

During its heyday, the EIC not only established trade through Asia and the Middle East but also effectively became the ruler of territories vastly larger than the United Kingdom itself. It created colonies like Singapore, an island that the EIC purchased from the ruler, the Sultan of Johor, and developed into one of the world's richest and busiest mercantile hubs.

The British Raj (Colonial India)

By 1858 the crimes of the EIC were so great that culminated in the Sepoy mutiny, known as the war of independence. The outcome was (apart from

¹¹¹ However, Macauley had some serious faults. He was instrumental in employing Max Mueller who concocted the Aryan Invasion theory (which has now been disproved) for the purpose of subverting Indian history. In his education reform, he wanted to convert the elite Indians so that they would collaborate for the perpetual rule of India by the British and his policy to eventually convert the whole of India to Christianity.

retribution **which is dealt with in Chapter.....**) the British Government took over the captured and plundered territories as a colony of the Crown. All the debts in the EIC's books, together with the accrued interest in these debts, were added to the public obligations of India, to be redeemed out of taxes forced on the general population. Exploitation now took the form of all sorts of law, i.e., rules laid down by the victor for the vanquished. Despite the promises made by Queen Victoria, now the Empress of India, hypocrisy was added to brutality, while the plundering went on.

John Morley¹¹² estimated that in the course of the 19th century alone England carried on 111 wars in India, using mainly Indian troops. Millions of Hindus shed their blood that India might be slave. India paid for these wars for its own conquest up to the last penny out of Indian taxes. Thus, the British congratulated themselves on conquering India without spending a penny. It was certainly a remarkable, if not a magnanimous, achievement, to steal in forty years a quarter million square miles, and to coerce the victims to pay every penny of the expense for their enslavement and destitution. When at last in 1857 the exhausted Hindus and others resisted, they were suppressed with "medieval ferocity". The captured rebels, and even innocent Indians, were tied to the mouths of cannons and blown to bits of pieces. "We took at least 100,000 Indian lives in the mutiny."¹¹³ This is what the English call the Sepoy Mutiny, and what the Hindus call the War of Independence. There is much in a name.

James Mill, a historian of India wrote: "Under their dependence upon the British Government... the people of Oudh and Karnatic, two of the noblest of provinces of India, were by misgovernment, plunged into a state of wretchedness with which ...hardly any part of the earth has anything to compare."¹¹⁴

Another Englishman, F. J. Shore, British administrator in Bengal, testified in these words to the House of Commons in 1857:

"The fundamental principle of the English has been to make the whole Indian nation subservient, in every possible way, to the interests and benefits of themselves. They have been taxed to the utmost limit; every

¹¹² *A Tribute to Hinduism*. http://www.hinduwisdom.info/European_Imperialism15.htm

¹¹³ According to the *London Spectator*. It is reported elsewhere that some 10 m Indians were murdered during the British retribution. **See Chapter.....**

¹¹⁴ *A Tribute to Hinduism*. http://www.hinduwisdom.info/European_Imperialism15.htm

successive province, as it has fallen into our possession, has been made a field for higher exaction; and it has always been our boast how greatly we have raised the revenue above that which the native rulers were able to extort. The Indians have been excluded from every honor, dignity or office which the lowest Englishman could be prevailed upon to accept.”¹¹⁵

Built Up of Staggering Costs in the Midst of Poverty. In the midst of destitution and heart breaking poverty attributable partly by heavy taxation, the Indian Government spent enormous funds on itself, at staggering costs, by building gigantic official buildings at Delhi, different in style to the architecture of India. Also, for seven months of every year the government was transferred with all its machinery and personnel to vacation resorts in the mountains, at an enormous expense of millions of dollars. Further, from time to time it held gorgeous Durbars to impress the people who provided tens of millions for the ceremony. The result is that the national debt of India which was \$35,000,000 in 1792 rose to \$3,500,000,000 in 1929.

Political Exclusion and Social Scorn.¹¹⁶ They practised systematic discrimination in India. Indians were politically excluded and socially were treated as scornful. Every year, there were some 12,000 Indian college graduates and hundreds of Hindu graduates from universities in Europe or America, who returned to their native land. However, only the lowest places in the civil service were open to them. British people with lower or no qualifications were given higher positions.

Liberals like Elphinstone, and Munro, protested in vain against this refusal to give appropriate recognition to the Indian graduates. This was a “decapitation of an entire people,” as Lajpat Rai called it. It was the very common “to see Indian scholars and officials, of confessedly high ability, of very fine training, and of long experience, serving under young Englishmen who in England would not be thought fit to fill a government or a business position above the second or third class.”¹¹⁷ “Eminent Hindu physicians and surgeons, are compelled to spend the best years of their lives in subordinate positions as ‘assistant’ surgeons, while raw and callow youths lord it over them and draw four to five times their pay.”¹¹⁸

¹¹⁵ *A Tribute to Hinduism*. http://www.hinduwisdom.info/European_Imperialism15.htm

¹¹⁶ *Ibid.*

¹¹⁷ *American Missionary*, *Ibid.*

¹¹⁸ Says Ramachandra Chatterjee, *ibid.*

The British in India acted as if they felt that their superior position could be best maintained by asserting it at every step in the way, by wilfully avoiding participation in the life of the people, by maintaining against them every aristocratic social distinction, and most importantly by treating them in every way as an inferior race.

Jabez Sunderland reported that the British treated the Hindus as foreigners in their native country, in a manner “quite as unsympathetic, harsh and abusive as was ever seen among the Georgia and Louisiana planters in the old days of American slavery”. He spoke of many cases in which British soldiers forcibly ejected from railway compartments educated Brahmins and courtly rajahs who had tickets for this space.¹¹⁹

Sunderland was corroborated by Savel Zimand: “Many of those distinctions drawn against Indians are like those made against the Negroes in our south – minus lynching. I could fill volumes with such instances.”¹²⁰ Though there are reports about torture, e.g., the cutting of weavers thumbs.

The result, based on the above, is a pitiful crushing of the Hindu spirit, a stifling of its pride and growth, a stunting of genius that once flourished in every city of the land. “Subjection to a foreign yoke is one of the most potent cause of the decay of nations.”¹²¹

According to Gandhi: “The foreign system under which India is governed today has reduced India to pauperism and emasculation. We have lost self-confidence.”¹²²

The above accounts for the **method of British acquisition of India and, though with some modest improvements,¹²³ the British thrust was to destroy Hindu civilisation and the Hindu culture.¹²⁴ The view of Will Durant was that no part of the world suffered so much poverty and oppression as India did and that this was largely due to British imperialism.**

During 1903-5 when Bengal was partitioned, because of the divide and rule policy of the British, William Jennings Bryan¹²⁵ visited India and

¹¹⁹Sunderland, *Ibid*

¹²⁰ Savel Zimand author of *Living India, Ibid.*

¹²¹ Says Professor Ross, *Ibid.*

¹²² M. Gandhi, *ibid.*

¹²³ There is a separate chapter that deals with the railways and other improvements which benefited mainly the British then.

¹²⁴ *The Case for India* by Will Durant, Simon and Schuster, New York. 1930 p. This book was banned by the British Government.

¹²⁵ One of the topmost figures on the American political scene and twice the Presidential candidate for the Democratic Party.

obtained first hand knowledge of the "jewel" of the British empire. His somber verdict was:

"Let no one cite India as an argument in defense of colonialism. On the Ganges and the Indus the Briton, in spite of his many notable qualities and his large contribution to the world's advancement, has demonstrated, as many have before, man's inability to exercise, with wisdom and justice, irresponsible power over the helpless people. He has conferred some benefits upon India, but he has extorted a tremendous price for them. While he has boasted of bringing peace to the living, he has led millions to the peace of the grave; while he has dwelt upon order...he has impoverished the country by legalized pillage."¹²⁶

Too Poor to Afford Food

In the cities 34 % of Indians were absent from work, on any day, from illness to injury. They were too poor to afford foods rich in mineral salts. They could not afford to buy fresh vegetables, much less to buy meat. The water-supply, which is usually the first obligation of a government, was in primitive condition, after a century or more of British rule. Dysentery and malaria have been eliminated from Panama and Cuba, but they flourished in British India. At one time, the Hindus were known to be the among the cleanest of the clean; and even today they bathe every morning, and wash every morning the simple garment that they wear. But the increase of poverty has made social sanitation impossible. Until 1918 the total expenditure on public health, of both the central and provincial governments combined, was only \$5 million a year, for 240 million people, an appropriation of 2.8 cents per capita.

Sir William Hunter, was estimated that 40 million of Indians were seldom or never able to satisfy their hunger. In 1901, 272,000 died of plague introduced from abroad, in 1902, 500,000 died of plague; in 1903, 800,000; in 1904, 1,000,000. The reason for famines in India, in plain terms, was not the absence of food, but the inability of Indians to pay for it. It was hoped the railways would solve the problem, but this was not the case. The worst famines were experienced since the building of the railways. The fundamental source of the terrible famines in India, was due to such merciless exploitation,

¹²⁶ *Katherine Mayo and India* by Manoranjan Jha, People's Publishing House New Delhi 1971.p.2.

such unbalanced exploitation of goods, and such brutal collection of high taxes in the very midst of famines.¹²⁷

The British Christian rule in India was perhaps the most brutal and inhuman ever, possibly even more so than the most tyrannical Muslim kingdoms.

Mark Twain in India.¹²⁸ He blamed the white man who, in the name of civilisation and "the white man's burden," impoverished many peoples in the world. The poverty of India suffocated Mark Twain. In his book *Mark Twain in India*....., Keshav Mustalkik noted of Twain's observation:

"The white man's tools were whiskey and wine and tobacco offered with the fetters and hanging pole and noose; the white man's world was death and murder coupled with the commandment Thou Shall not kill. Mark Twain angrily said, "We are obliged to believe that a nation that could look on, unmoved, and see starving or freezing women hanged for stealing twenty-six cents' worth of food or rags, and boys snatched from their mothers and men from their families and sent to the other side of the world for long terms of years for similar trifling offenses, was nation to whom the term 'civilized' could not in any large way be applied." The result of 'civilization' was the extermination of the savages. These are the humorous things in the world - among them the white man's notion that he is less savage than the savage."¹²⁹???????

CONCLUSION

The EIC established itself in India as a trading company but its main intention was to drain the Indian wealth. Interestingly, the EIC, like other European powers arrived with a small army, which they claimed was for protection. They had started to recruit locally to increase their forces.

On account of the EIC's unscrupulous behaviour there was a rift with the nawab of Bengal. This was resolved in favour of the EIC under Robert Clive, who by bribery and trickery was able to get the nawab's general, Meer Jafir, to change side. What was reported as the Battle of Plassey of 1757 was no

¹²⁷ *The Case for India* by Will Durant, Simon and Schuster, New York. 1930 pp.50-53. Refer to *Jesus Christ: Artifice for Aggression* by Sita Ram Goel.

¹²⁸ Mark Twain (1835-1910) author of *Following the Equator*.

¹²⁹ *Hinduism Today* July/August/September 2002 p. 54-55. Refer to *Jesus Christ: Artifice for Aggression* - by Sita Ram Goel.

actual battle but only a skirmish. The nawab was killed, Bengal's treasury was plundered and the wealth was sent to London. Jafir was installed as puppet, and Clive was able to secure the "Diwani" for the EIC, i.e., the right to collect taxes.

Shortly after the EIC introduced a new land tax and imposed other stringent changes. Indians were prohibited in 1769 from trading in grains, salt and nuts. Home work of silk weaving was prohibited, and Indian weavers were compelled to work in the EIC factories on pain of fines and torture. There was a systematic suppression of local industries and structural changes to agriculture in which cash crops for export were given pride of place instead of producing enough grains for human consumption. This policy triggered frequent famines over long periods causing starvations and deaths. The terrible famines that resulted were never experienced before.

There were enormous plunders resulting from actions of the EIC in India, not to mention that all British employees helped themselves personally as well. Clive became the richest person in the whole of Europe. The EIC provided a great deal of misinformation about their rule in India to the outside world and there was unrest locally which culminated in the sepoy rebellion in 1857. There were killings on both sides, but within two years, with the help of the Sikhs, who did not wish for the Mughals to revive their position, the rebellion was totally suppressed. There was a British retribution over a period of 10 years in which some 10 million Indians were murdered or disappeared from the scene. Many of them were absolutely innocent.

In consequence of the rebellion, the government of India was passed to the British Crown and Queen Victoria became Emperor of India. Despite her promises of good government for the benefit of Indians, no promises were kept. They continued to drain the wealth of India by exacting punitive taxation, spending enormous sums in running the country, mainly through expenses involved in recruiting employees from Britain. At the same time, highly educated Indians were politically excluded from all higher positions in the government and had to work under less qualified British employees who definitely had shown their scorn for Indians.

Many eminent people in the West made statements deploring the attitude of the British in India and that they were ruining the country. The net effect was that millions of the natives could not afford a decent meal. India became the poorest in the world, though it was the richest when the British arrived.

End of Ch 7

CHAPTER 8

BRITISH PLUNDER IN INDIA

INTRODUCTION

After completion of this Ch, set out the introduction here.....

The previous chapter deals mainly with the EIC in India, how it secured its position and extended its tentacles in the ultimate control of most of India. Though some mention is made of the initial plunder by Robert Clive, this chapter provides further details of British plunder in India.

This chapter touches on the wealth of India before the arrival of the British, how the British looted that wealth, how British imperialism tried to justify itself, though far-fetched. However, the British suffocated India by bleeding it to the utmost. The British were responsible for the greatest crime in India. A country hitherto with immense wealth became the poorest in the world.

TO SHAKE THE PAGODA TREE

“To shake the pagoda tree” became somewhat similar to the modern expression “to strike oil” or to get rich quick.¹³⁰ Most travellers went to India not only in search of her enormous wealth but rather to loot it. In the early days, no traveller found India to be poor until the 19th century. The foreign merchants and adventurers sought the shores of India for her fabulous wealth, which they could obtain not only from trading but overwhelmingly by bribery, trickery and looting.

William Finch¹³¹ was in India in 1608 to 1611; he described Hindu temples as “pagasdos” which are stone images of monstrous men fearful to behold. He referred to in Ajmer, “three faire Pagados richly wrought with inlayd works, adorned richly with jewels.” Many others have likewise commented along the same vein. Jean Thevenot’s imagination was stirred by the wealth of the temples and he wrote about the temples of Benares and Puri that “nothing can be more magnificent than these Pagodas... by reason of the quantity of gold and many jewels, wherewith they are adorned.”

¹³⁰ *Much Maligned Monsters: A History of European Reactions to Indian Art* by Partha Mitter pp 1-45.

¹³¹ A native of London, Finch was agent to an expedition sent by the EIC, under Captains Hawkins and Keeling, in 1607 to treat with the Great Mogul. Hawkins and Finch landed at Surat on 24 August 1608. [https://en.wikipedia.org/wiki/William_Finch_\(merchant\)](https://en.wikipedia.org/wiki/William_Finch_(merchant))

Henrich Heine,¹³² who had enormous influence in most countries of the West, remarked:

“The Portuguese, Dutch, and English have been for a long time year after year shipping home the treasures of India in their big vessels. We Germans have been all along left to watch. Germany would do likewise, but hers would be treasures of spiritual knowledge.”¹³³

Robert Clive, who by trickery and bribery defeated the ruler of Bengal, said India was a country of inexhaustible riches while Lord Curzon, the viceroy of India, delivered an address at the Great Delhi Durbar in 1901 in these words:

“Powerful empires existed and flourished here [in India] while Englishmen were still wandering painted in the woods, and while the British Colonies were a wilderness and a jungle.”

“India has left a deeper mark upon the history, the philosophy, and the religion of mankind, than any other terrestrial unit in the universe.”

Jabez T. Sunderland said: “It is such a land that England has conquered and is holding as a dependency. It is such a people that she is ruling without giving them any voice whatever in the shaping of their own destiny.”¹³⁴

Arnold Toynbee¹³⁵ (1889-1975), a British historian, has commented:

“India is one great non-western society that has been, not merely attacked and hit, but overrun and conquered by Western arms, but ruled, after that, by Western administration. India’s experience of the West has been more painful and more humiliating than China’s...”

Pitrim Alexandrovitch Sorokin¹³⁶ has said:

“During the past few centuries the most belligerent, the most aggressive, the most rapacious, the most power-drunk section of humanity has been precisely, the Christian Western World. During these centuries western Christendom had invaded all other continents; its armies followed by

¹³² (1797 – 1856) a late German Romantic lyric poet

¹³³ *India and World Civilization* by D.P. Singhal, Pan Macmillan Limited, 1993, part II, p 234.

¹³⁴ *India in Bondage: Her Right to Freedom* by Jabez T. Sunderland, p 7 and theatlantic.com

¹³⁵ (1889-1975), *Civilization on Trail and the World and the West*, Meridian Books, p 257.

¹³⁶ (1889-1968) Russian-American sociologist of Harvard University.

priests and merchants have subjugated, robbed or pillaged most of the non-Christians. Native Americans, African, Australian, Asiatic [including India] populations have been subjugated to this peculiar brand of Christian 'love' which has generally manifested itself in pitiless destruction, enslavement, coercion, destruction of the cultural values, institutions, the way of life of the victims and the spread of alcoholism, venereal disease, commercial cynicism and the like.

The above aptly describes what was done to India. Even the Nobel Laureate, George Bernard Shaw, a British, declared: "There is no power in the world more completely imbued of its dominance than the British empire."¹³⁷

Much of the wealth that financed Britain's Industrial Revolution was earned, fairly or unfairly, within India. In the 17th century India had been far wealthier than England, but the relative positions were sharply reversed by the end of the 19th century. Although the British imposed enormous tax on Indian goods entering Britain, their imperial policy of free trade prevented the development within India the mechanised industries then arising in the West. India, being densely populated and with centuries-long history of invasions, was faced with severe economic handicaps at independence. Ironically, hitherto India was seen by Western travellers as a land of fabulous wealth.¹³⁸

India was not a Backwater Country

The British did not find a backwater country when they arrived in India. A report by the Indian Industrial Commission published in 1919 states that industrial development was not inferior to most advanced European nations. India was not only a great agricultural country but also a great manufacturing country as well. Its prosperous industries produced cotton, silk and woollen products which were marketed in Asia and Europe. It had remarkable skills in iron-making. It had its own shipbuilding industry in Calcutta, Daman, Surat, Bombay and Pegu. For example, in 1802 skilled Indian workers were building British warships at Bombay. The teak wood vessels of Bombay were said to be greatly superior than the oaken walls of Old England. Brass, copper and bell-metal wares from Benares were famous all over India. Other important industries were enamelled jewellery and stone carving of Rajputana towns as

¹³⁷ *The Discovery of India* by Jawaharlal Nehru, p 538.

¹³⁸ *India: A World in Transition* by Beatrice Pitney Lamb, pp 71 & 358.

well as filigree work in gold and silver, ivory, glass, tannery, perfumery and papermaking.

By the 19th century India was shone as the brightest jewel in the British Crown. When the traders of the EIC arrived in the 17th century, they found a fascinating land of pungent spices and luxurious textiles, magnificent art and architecture, and impressive works of literature and science. India was an “El Dorado” for enterprising young men in search of a fortune. India remained a prize beyond comparison, valued so highly that, as Lord Curzon, the Viceroy, said in 1900, “We could lose all our dominions and still survive, but if we lost India, our sun would sink to its setting.”

However, because of the massive plundering, almost overnight India changed her position from being a jewel in the British crown to her relegated position as part of the Third World. The concept of the Third World and the contempt which went along with it was acquired recently.

De-Industrialisation by the British. All the industries referred to above were destroyed by the British leading to deindustrialisation of India. This was a deliberate policy of the British. India was forcibly transferred from a country of combined agriculture and manufacture into an agricultural colony of British capitalism. The British annihilated the Indian textile industry which was in competition with the newly created British textile industry. Similarly the shipbuilding industry was destroyed as it aroused the jealousy of British firms. India’s progress and development were restricted by legislation. Again, India’s metalwork, glass and paper industries were likewise suppressed. The British colonial government in India was obliged to use only British-made paper. Thus, the vacuum resulted by the contrived ruin of the Indian handicraft industries, a process completed in 1880, was met with British manufactured goods.

In the light of the British explosive in manufacturing following the Industrial Revolution, it had to find markets for manufactured goods. India was the target. Thus, India was converted from exporter to importer, particularly in textile. British goods enjoyed virtually free entry into India, while Indian goods imported into Britain were met with prohibitive tariffs. Further, direct trade between India and the rest of the world had been curtailed by British imperial policy. H.H. Wilson said¹³⁹ the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom

¹³⁹ In 1845 in *The History of British India from 1805 to 1835*.

he could not have contended on equal term. The result was prosperity for the British cotton industry while there was wholesale ruin for millions of Indian craftsmen and artisans. This was followed by blight for Indian manufacturing towns. Dacca was once known as the Manchester of India and Murshidabad, Bengal's old capital, was once described in 1727 as extensive, populous and rich as London. Millions of spinners and weavers¹⁴⁰ had to seek a precarious existence in the countryside, as were many tanners, smelters and artisans.

Wealth Drained from the Subcontinent¹⁴¹

As early as 1783 Edmund Burke predicted that the annual drain of Indian resources to England without an equivalent return would eventually destroy India.¹⁴² He was absolutely correct in his prediction.

By reason of British imperial policies, India was made subservient to the Empire. Enormous Indian wealth was drained out. Economic exploitation by the British was the reason for poverty and hunger in India. The ordinary people grew steadily poorer. Half of India's annual net revenues of £44 million flowed out of India. This triggered many famines which soared from seven in the first half of the 19th century to 24 in the second half. Based on official figures, some 29 million Indians starved to death between 1854 and 1901. This was attributed to a process of bleeding the peasant through rising land taxation, among other factors. The Bengal famine of 1943 claimed some 5 m deaths (though a lesser figure was officially reported).

Jawaharlal Nehru observed that those parts of India which had been longest under British rule were the poorest. Bengal was once so rich more than Western Europe after 187 years of British rule made it a miserable mass of poverty-stricken, starving dying people. This situation was further accentuated by the communist governance over several decades after independence.

Embittered Educated Indians were against paying the entire cost of the India Office building in Whitehall, London. They were further outraged in 1867 when India was made to pay the full costs of entertaining 2,500 guests at a lavish ball honouring the Sultan of Turkey.

¹⁴⁰ Some of the weavers had their thumbs amputated to prevent them working as weavers.

¹⁴¹ Refer to *The Stolen Wealth of India During British Rule* by S. Gurumurthy

¹⁴² Outstanding U.S. Historian Calls British Rule In India Greatest Crime In ...
www.hvk.org/2012/0912/152.html

The hunger and poverty of the majority population during the colonial period and immediately following independence were the logical consequence of 2 centuries of British occupation. During which:

- (a) the Indian textile industry was destroyed
- (b) most peasants were put in serfdom (after the British modified the agrarian structures and the tax system to the benefit of the zaminders and the British;
- (c) cash crops of indigo, tea, opium and jute were introduced to replace traditional food crops;

Britain' profits throughout the 19th century cannot be measured without accounting for the 28 million Indians who died from starvation between 1814 and 1901.¹⁴³

Financing of the British Industrial Revolution. In the mid-1770s the Industrial Revolution was completely financed by the wealth looted from India. A British historian, William Digby, agreed that without the “Venture Capital” which was plundered from Bengal, the Industrial Revolution might not have happened. After Robert Clive defeated the ruler of Bengal by bribery and trickery, he looted Bengal completely. The wealth was used to promote the Industrial revolution. Apart from financing the British people to develop their inventions and economy, some of the wealth from India also helped the Americans to grow economically.

In the 19th century the USA levied very stiff tariffs on imports from Britain. As Britain had enough money flowing from India, they absorbed the tariffs completely, thereby ignoring the tariffs. Thus, the British shared the wealth of India with the USA, their former colonies.

The “British colonial rule in India was the organised banditry that financed the Industrial Revolution”.¹⁴⁴ The British even took over the technology of India, along with wealth. In this regard Will Durant, an American historian states, “India was flourishing in Ship building besides the expertise of making steel and textiles. But all got ruined when British took over those technologies”.

It has been roughly estimated that 1.8 trillion dollars of wealth was looted by the British rulers in a period of some 200 years in India in addition to addition

¹⁴³ Mahav Shastri

¹⁴⁴ Anglophiles' note of apology. *The Stolen Wealth of India During British Rule!* | Indian Defence Forumindiandefence.com › Forums › Indian Affairs › National Politics.

to gold, diamonds and raw materials which were transported from India in about 700 ships. This turned India from a developed nation to a third world country.

HOW THE BRITISH LOOTED INDIA

India in ancient times was the richest country in the world. This state of affairs continued until around 1700 AD. As can be seen in the table below, India's GDP in 1700 AD was more than the combined GDP of the entire western Europe.¹⁴⁵ quote Angus Maddison and the table with GDP

Table for GDP in million of dollars

Year →	1000	1500	1600	1700
India	33.8	60.5	74.3	90.8
China	26.6	61.8	96.0	83.8
Western Europe	10.2	44.3	66.0	83.4
World	116.8	247.1	329.4	371.4

As India became poor and hungry, Britain became richer. Colossal fortunes were made by trading, bribery, trickery and looting.

Robert Clive arrived in India penniless as revealed by an investigation of the East India Company by the House of Commons. The Hindi word, loot, was introduced into the English language because of the plunder of India by the British. The colossal fortunes helped to fund Britain's Industrial Revolution. In this regard the following events are important:

- (a) Battle of Plassey in 1757
- (b) Hargreaves and spinning jenny in 1764
- (c) Arkwright's water frame in 1769
- (d) Crompton mule (whatever it is) in 1779
- (e) Watt's steam engine in 1785.

Birds of Passage and of Prey

¹⁴⁵ Maddison, Angus (1926-2010) (Economist) in the *World Economy, A Millennial Perspective*, 384 pages. OECD, Paris, 2001.

The British who were recruited for the Indian administration in India never for a moment thought of India as home; it was merely their temporary tarrying place, their “inn”. As described by Edmund Burke, these British countrymen of his, by this striking phrase “birds of passage and prey.” They were not part of India as they did not settle down to make India their home. They made their “piles” and returned to their country, where all who had been in government service continued for the rest of their lives in collecting fat pensions from India.¹⁴⁶ M. K. Gandhi was concerned about this drain of India’s revenue as he commented about it.

According to Herbert Spencer, “The Anglo Indians of the last century – ‘birds of prey and passage’, as they were styled by Burke – showed themselves only a shade less cruel than their prototype in Peru and Mexico.” These residents of Britain after making their fortunes retired in England, where they were known as “Indian Nabobs”. The Christian “Indian Nabobs” looked on the “heathens” of India in the same way as their co-religionists of America did on their Negro slaves. The natives in India were also described as “niggers”.

India is not a Land of Savages. As the home of the most ancient civilisation, it should be remembered, that India was not a country inhabited by savages and barbarians. In the pre-British period, India possessed institutions of a type which did not exist in the West. Even in the beginning of the 19th century, in the matter of education India was in advance of European countries. This is proved by the fact of her teaching those countries a new system of tuition, to which attention was drawn by the Court of Directors in their letter to the Governor-General in Bengal dated 3rd June, 1814. Very few in India and elsewhere know that the system of “mutual tuition” which has been practised by Indian school-masters since time immemorial has been borrowed by West from India.¹⁴⁷

The village communities, and their school system then, had not been destroyed yet. In those early days, it was the duty of every village community to foster education. A school formed a prominent institution in every village of some substance. Mr A.D. Campbell, Collector of Bellary, reported in 1823 as follows:

¹⁴⁶ *India in Bondage: Her Right to Freedom* by Jabez T. Sunderland, p 299.

¹⁴⁷ Dr Andrew Bell (1753-1832), a Scottish, introduced it into Great Britain.

“The economy with which children are taught to write in the native schools and the system by which the more advanced scholars are caused to teach the less advanced, and at the same time to confirm their own knowledge, is certainly admirable, and well deserved the imitation it has received in England.”

He then goes on to remark, “of nearly a million souls not 7000 are now at school.” This decimation of the Indian school education system created a vacuum that had to be filled. The missionaries, who were eager and waiting, swiftly setup their own church-sponsored schools and taught Indian children their own literature and history according to what was ordained by Max Mueller. It was by now a well-established fact that education was a means to Christianise and “domesticate” the local population and render it loyal to the British empire. Thus, this was the reason for destroying the village education system.¹⁴⁸

Mr Keir Hardie¹⁴⁹ wrote:

“Max Muller, on the strength of official documents and a missionary report concerning education in Bengal prior to the British occupation, asserts that there were 80,000 native schools in Bengal, or one for every 4000 of the population. Ludlow, in his History of British India, says that ‘in every Hindoo village which has retained its old form I am assured that the children generally are able to read, write, and cipher, but where we have swept away the village system, as in Bengal, there the village school has also disappeared.’”

With the destruction of the village communities and the impoverishment of the people which were inseparably connected with the British mode of administration of India, educational institutions which formerly flourished in every village of note became something of the past.

The British administrators of India of those days were actuated by political motives in keeping Indians ignorant so that they would not remember their glorious past. There is no need to refer to concocted lofty praises and suggestions of the British why their new system was good for India as set out

¹⁴⁸ Extracts from the Report of A.D. Campbell, the Collector of Bellary, dated 17 August 1823, on education of the natives, pp 503-504 of the report from the Select Committee on the affairs of the EIC, vol 1, published 1832.

¹⁴⁹ (1856-1915) Britain’s first labour MP in his work on India, p 5.

in the Charter Act of 1813, or by Warren Hastings, Malcolm and Charles Grant.

Concern About the Administration of India. Despite the Act of 1783, there were still concerns about the administration of India. In this regard, Edmund Burke made a famous speech in the commons in these words:¹⁵⁰

“...Our conquest there, after twenty years, is as crude as it was the first day. The natives scarcely know what it is to see the grey head of an Englishman. Young men (boys almost) govern there, without society and without sympathy with the natives. They have no more social habits with the people, than if they resided in England; nor, indeed, any species of intercourse but that which is necessary to making a sudden fortune, with a view to remote settlement. Animated with all the avarice of age, and all the impetuosity of youth, they roll in one after the another; wave after wave; and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage, with appetites continually renewing for a food that is continually wasting. Every rupee of profit made by an Englishman is a lost forever to India.”

R.N. Crust,¹⁵¹ himself on a pension, drawing from India annually the income of well-nigh 1,700 natives states:

“There is a constant drawing away of the wealth of India to England, as Englishmen grow fat on accumulations made in India, while the Indian remains as lean as ever....Every post of dignity and high emolument, civil and military, is held by a stranger and a foreigner....it is the jealousy of the middle-class Briton, the hungry Scot, that wants his salary, that shuts out all Native aspirations.... The consequence will be terrible.”

How true was the prediction. These are among the reasons why India became very poor.

Winston Churchill (1874-1965). This wartime leader of the UK during the Second World War once remarked, “The possession of India, made all the difference between Britain being a first and a third rate world power.” He was

¹⁵⁰ Speech in the House of Commons on India in 1783, Internet Modern History Sourcebook.

¹⁵¹ Himself a retired Indian civil servant. *Prosperous British India: A Revelation from Official Records* by William Digby, pp 211-212.

vehemently opposed to an independent India. At the same time he had made some terrible and the most atrocious remarks about the Indian people, as set out below:

“If food is so scarce, why hasn’t Gandhi died yet?”

He is also reported to have said:

“Famine or no famine, Indians will breed like rabbits.”

He was a fervent advocate of chemical weapons during WW1. He remarked:

“I am strongly in favour of using poisoned gas against uncivilised [people].”

CHECK FOR OTHER QUOTES IN OTHER CHAPTERS.....

Jabez T. Sunderland. This famous American has written glowingly about India’s Culture:¹⁵²

“When the British first appeared on the scene, India was one of the richest countries of the world; indeed, it was her great riches that attracted the British to her shores. For 2,500 years before the British came on the scene and robbed her of her freedom, India was self-ruling and one of the most influential and illustrious nations of the world.”

“This wealth ...was created by the Hundus’ vast and varied industries. Nearly every kind of manufacture or product known to the civilized world – nearly every kind of creation of Mans’s brain and hand, existing anywhere, and prized either for its utility or beauty – had long, long been produced in India. India was a far greater industrial and manufacturing nation than any in Europe or than any other in Asia. Her textile goods – the fine products of her loom, in cotton, wool, linen, and silk – were famous over the civilized world; so were her exquisite jewelry and her precious stones, cut in every lovely form; so were her pottery, porcelains, ceramics of every kind, quality, color and beautiful shape; so were her fine works in metal – iron, steel, silver and gold. She had great architecture – equal in beauty to any in the world. She had great engineering works. She had great

¹⁵² A.merican Rev. Jabez T. Sunderland (1842-1936) former President of the India Information Bureau of america and Editor of Young India (New York). Author of *India, America and World Brotherhood* and *Causes of Famine in Indi.a*

merchants, great business men, great bankers and financiers. Not only was she the greatest ship-building nation, but she had great commerce and trade by land and sea which extended to all known civilized countries. Such was India which the British found when they came.”

"The fact is, not Europe but Asia seems to have been the cradle of political liberty, the cradle of democratic and republican government, in the world...research makes it clear that the democratic and republican institutions of Europe and America actually send their roots back to Asia, and especially to India. Republics actually existed in India at least as early as the days of the Buddha (6th century before Christ). The republican form of government in ancient India had a duration of at least a thousand years. We have records of no other country, ancient or modern, where republics have existed and continued for so long a period. Even more important than her republics has been the spirit of freedom and democracy which has manifested itself in many forms among the Indian people from the earliest ages. The Vedas show that the principle of representative government were held by the ancient Aryans 12-13 centuries before the Christian era."¹⁵³

Voltaire¹⁵⁴ had painted the motives of Europe's interest in stark language:

"No sooner did India begin to be known to the Occident's barbarians than she was the object of their greed, and even more so when these barbarians became civilized and industrious, and created new needs for themselves.... The Albuquerquees and their successors succeeded in supplying Europe with pepper and paintings only through carnage."¹⁵⁵

But unlike the Portuguese, the British were anxious to clothe their greed in lofty ideals: the “white man's burden” of civilising (and, naturally, Christianising) less enlightened races, the “divinely ordained mission” of bringing to India the glory of Europe's commercial and industrial knowledge, and so forth. The ideology of the empire was the concept of civilising mission, material profit and the triumph of civilisation over barbarism; this ideology was ardently supported by the missionary organisations. A great deal of

¹⁵³ *India in Bondage: Her Right to Freedom*, by Rev. Jabez T. Sunderland pp.1- 61 and 196 -197.

¹⁵⁴ Francois Marie Voltaire (1694-1774), among France's greatest writers and philosophers, was a theist and a bitter critic of the Church too.

¹⁵⁵ *Invasion that Never Was* (excerpts) - By Michel Danino and Sujata Nahar
<http://ourworld.compuserve.com/homepages/swar/Invasion.htm>

propaganda in terms of articles, speeches and pamphlets were thrown at the natives year after year in praise of the “tremendous task of rescuing India” from the darkness in which she had fallen. Such “noble motives” are untenable, having regard to the recognition of India’s far more ancient and refined civilisation. Therefore, the British began a systematic campaign to disparage not only this civilisation, its culture and society, but the very roots of Hinduism.¹⁵⁶ Though the British was not successful in uprooting Hinduism, it did a fine and efficient job in the almost total plunder of India’s wealth.

In this context, Voltaire and others considered India to be “famous for its laws and sciences” and deplored the mounting European preoccupation (both individual and national) of those in India with the accumulation of massive fortunes. Such a quest to be rich intensified the struggles and plunder, etc during Voltaire’s time. Thus, he remarked that “if the Indians had remained unknown to the Tartars and to us, they would have been the happiest people in the world.”¹⁵⁷

In the light of their plunder, inevitably the British became dishonest on a scale which astounded compatriots who visited them. Robert Clive reported the conditions he found to the directors of the EIC in 1765:

“The sudden and among many the unwarrantable acquisition of riches had introduced luxury in every shape, and its most pernicious aspect...everyone thought he had a right to enrich himself, at all events, with as much expedition as possible.... The sources of tyranny and oppression, which have been opened by the European agents acting under the authority of the Company’s servants....”

It is undeniable that the presence of the British in India had done wonders for their own well-being and comfort back home. As with the ownership of slave plantations in the West Indies and British Guiana (now Guyana), the eastern trade, not to mention the plunders, was hugely rewarding. It helped London to become a financial centre and funded the building of many stately homes around the country.¹⁵⁸ It was loot that has done wonders for Britain.

¹⁵⁶ *White Man’s Burden* (poem) by Rudyard Kipling and *The Invasion That Never Was* by Michel Danino and Sujata Nahar, p 16. Refer also to *Jesus Christ: Artifice for Aggression* by Sita Ram Goel.

¹⁵⁷ *Indian Science and Technology in the Eighteen Century: Some Contemporary European Accounts* by Dharampal, Impex India, 1971, p LXIII.

¹⁵⁸ *Empires of the Monsoon: A History of the Indian Ocean and its invaders* by Richard Hall, pp 328-329.

Elihu Yale. He was an American. He went to India as a clerk with the EIC and was governor of Madras (Chennai) twice. Yale amassed a great deal of wealth for himself in India, contrary to the EIC rules. After 27 years in India, Yale returned to England a very wealthy man, and divided his remaining years between his sprawling mansion in London and his ancestral estate of Plas-Grono in Wales, where he was named high sheriff of Wrexham. The University of Yale in the USA was founded in 1718 with the help of a cargo of gift raised in India by Elihu Yale.

Buckminster Fuller,¹⁵⁹ a man with many talents once said: “The British were perhaps the most successful pirates in history. They came to India, pillaged the country in the name of trade and then enslaved it in the name of civilization.”¹⁶⁰ Another Englishman who wrote about punitive taxation in India was H.M. Hyndman. He detailed the proof that taxation was far heavier in India than in any other country, though its population was poorer. The title of his book is *Bankruptcy of India*.¹⁶¹

Suffocation of India

Following the British conquest of India by trickery and bribery, India lay prostrate at the feet of the cruel conqueror. Many historians have recorded the British economic rape of India:

“Industrially the British suffocated India, gradually strangling Indian industries whose finished products, textiles in particular, were of a quality unique in the world which has made them famous over the centuries. Instead they oriented Indian industries towards jute, cotton, tea, oil seeds, which they needed as raw materials for their home industries. They employed cheap labour for the enterprises while the traditional artisans were perishing. India which used to be a land of plenty, where milk and honey flowed started drying”.¹⁶²

Claude Alveres in his book¹⁶³ states that before the EIC arrived in the sub-continent, there was nothing produced in Europe which India needed. Its own

¹⁵⁹ (1895-1993) philosopher, thinker, visionary, inventor, architect, engineer, mathematician, poet, cosmologist, and inventor of the geodesic dome.

¹⁶⁰ *Indian Express* - Flair 8/5/2001. Refer to *Jesus Christ: Artifice of Aggression* by Sita Ram Goel.

¹⁶¹ *The Case for India* by Will Durant, Simon & Schuster, New York, 1930, p 22.

¹⁶² *Le Modele Indou* by Guy Deleury, Hachette, le Temps & les homes, 1978.

¹⁶³ *Decolonizing History: Technology and Culture in India and the West 1492 to the Present Day*.

industrial techniques of great antiquity had a richness and subtlety far superior to any which European traders had to offer. Therefore, such a self reliance could not be permitted to endure. The arrival of the EIC at Surat in Gujarat in 1608 swiftly ended India's superiority. There was predatory and coercive violence to trade places. Thus, India forfeited its vast superiority in handicrafts and manufactures, and was forced to open its markets to inferior products from Britain. By 1700, laws (1774-1839) were enacted to prohibit the introduction of printed calicoes for domestic use under a penalty of £200 on the wearer or the vendor. At the same time there was no demand in India for Manchester's textiles, but they were forced on Indians with the ending of the EIC's monopoly in 1813, any more than there was a demand in China for opium. The destruction of the Indian weaving industry was described by "Governor-General" William Bentinck as a mystery without parallel in the history of commerce. "The bones of the cotton weavers are blanching plains of India ."¹⁶⁴

New Imperialism Tried to Justify Itself

The new imperialism tried to justify itself with a story about the introduction of free trade, the rule of law, democracy and western civilisation across the globe, in their absence around the world. This story is a fable dreamt up by 19th century propagandists to sell the benefits of empire to an uncertain public back home. However, instead of enriching the world, there was impoverishment caused by the British. Far from being backward and uncivilised, India exported high quality manufactured goods to the British fashionable society. British manufacturers often labelled poorer quality British imitations as "Indian" to dupe customers into buying their own shoddy goods. The only reason why the British interested in trading with Asia at all was not to civilise Asians but to make money out of a wealthy society.¹⁶⁵

India Must be Bled

In the light of this heading, Lord Robert Arthur Salisbury¹⁶⁶ said:

¹⁶⁴ *Independence and illusion of equality* by Jeremy Seabrook.

¹⁶⁵ *Revisionist TV history of Britain's empire is an attempt to justify the new imperial order* by Jon E. Wilson, Guardian.

¹⁶⁶ (1830-1903) Secretary of State for India. *Poverty and Un-British Rule in India* by Dadabhai Naoroji, p ix-x.

“As India must be bled the lancet should be directed to the parts where the blood is congested or at least sufficient, not to those (the agricultural people) which are already feeble from want of it.

With regard to the draining of Indian wealth, all the wars which the British Indian Empire was built upon had been fought with mainly Indian blood. Every penny of expenditure incurred in all wars and proceedings, both within and outside India, by which the Empire had been built up and maintained over the years was from India. Britain spent nothing.

Comparison with Islamic Conquests. With regard to Islamic invaders, they either retired with their plunder and booty or they became rulers of the country. By some of them plundering and retiring to their home country, they no doubt made great wounds, but India with her industry revived and the wounds were healed. However, with the British, their great wounds of the first wars in the burden of the public debt were kept perpetually open and widening, by draining the life-blood in a continuous stream. While the former rulers were like butchers hacking here and there, the British with their scientific scalpel cut to the very heart, yet there was no wound to be seen. Soon the plaster of the high talk of civilisation progressed to cover up the wound. Thus, the English rulers stand sentinel at the front door of India challenging the entire world that they were protecting India against all comers. In the process, they themselves were carrying away by the back-door the very treasure they stood sentinel to protect.¹⁶⁷

Case for the Return of Indian Artefacts

During the British rule of India, a great deal of artefacts of a varied nature were collected and despatched to the United Kingdom. Some of the artefacts belonging to Maharaja Ranjit Singh's regime have been displayed at Victoria Albert Museum, Osborn House, and many other museums in Scotland and other parts of the UK. For some time now the British Government has been approached by several of the sovereign nations, formerly a part of the Imperial Empire, to return the artefacts and other valuable items of their historic interest which the British had forcibly taken from the then rulers as a “gift” or otherwise. Besides India, Greece and Ethiopia, China and Italy have been

¹⁶⁷ *Poverty and Un-British Rule in India* by Dadabhai Naoroji, pp 211- 213.

exerting pressure on Britain to return their artefacts. The World Jews Congress has demanded the return of some 160 artefacts which are displayed in various museums in Scotland.¹⁶⁸

In addition to artefacts, various documents and texts of profound value were stolen from India during the British rule.

BRITISH RULE, THE GREATEST CRIME IN INDIA

There were many US historians who referred to the British rule in India as the greatest crime in all history.¹⁶⁹

Katherine Mayo is a notorious author of a viciously anti-India book, *Mother India*. Mahatma Gandhi had condemned the book as a “gutter inspector’s report”! She was an American journalist and wrote this book around 1927, praising and stoutly defending British Rule in India. She also vehemently attacked Hindu society, religion and culture. However, in contrast, her two compatriots had written very passionately in favour of India and against the British. The first of these, Will Durant, had the reputation of being one of the world’s greatest historians, and philosophers. The other was a Church leader, Rev. Jabez Thomas Sunderland.

Will Durant’s life time achievement is his eleven volume series “The Story of Civilisation” a monumental set of volumes written in collaboration with his wife Ariel. Will and Ariel were awarded the Pulitzer Prize for General Non-fiction in 1968.

Will Durant’s other largely popular work, *The Story of Philosophy*,¹⁷⁰ brought philosophy to the lay person. On his first visit to India in 1896, Sunderland met Justice Mahadev Govind Ranade and Bengali Nationalist Surendra Nath Bannerji. Sunderland was the first American to attend an annual session of the Indian National Congress. Sunderland wrote *India in Bondage*,¹⁷¹ a book which was banned in India by the government. Both Gandhi and Rabindranath Tagore wrote him letters of gratitude. When the British arrived in India in the 17th century it was politically weak but

¹⁶⁸ Tribuneindia.com and Towards, III: Missionaries – Varsha Bhosle – rediff.com

¹⁶⁹ H M Dhebar, 9/27/12 10:49 AM. From: Prem

Lulla. https://groups.google.com/d/topic/friendznasik/0_Ehp2URE24

¹⁷⁰ <https://www.amazon.co.uk/Story-Philosophy-William-James-Durant/dp/0671739166>

¹⁷¹ India in Bondage by Jabez T. Sunderland, 1932 | Online Research ...

<https://www.questia.com/library/1230991/india-in-bondage>

economically very wealthy. Sunderland said in his book, referred to above, that the wealth was created by the Hindus' vast and varied industries.

“India was a far greater industrial and manufacturing nation than any in Europe or than any other in Asia. Her textile goods – the fine products of her looms, in cotton, wool, linen and silk – were famous over the civilized world; so were her exquisite jewelry and her precious stones cut in every lovely form; so were her pottery, porcelains, ceramics of every kind, quality, color and beautiful shape; so were her fine works in metal – iron, steel, silver and gold. She had great architecture – equal in beauty to any in the world. She had great engineering works. She had great merchants, great businessmen, great bankers and financiers. Not only was she the greatest ship-building nation, but she had great commerce and trade by land and sea which extended to all known civilized countries. Such was the India which the British found when they came.

Will Durant in 1930 wrote this book, *The Case for India*.¹⁷² In his introductory note, Durant writes:

“I went to India to help myself visualize a people whose cultural history I had been studying for *The Story of Civilisation*...”

“But I saw such things in India as made me feel that study and writing were frivolous things in the presence of a people-one-fifth of the human race - suffering poverty and oppression bitterer than any to be found elsewhere on the earth. I was horrified. I had not thought it possible that any government could allow its subjects to sink to such misery.”

“I came away resolved to study living India as well as the India with the brilliant past; to learn more of this unique Revolution that fought with suffering accepted but never returned; to read the Gandhi of today as well as the Buddha of long ago. And the more I read the more I was filled with astonishment and indignation at the apparently conscious and deliberate bleeding of India by England throughout a hundred and fifty years. I began to feel that I had come upon the greatest crime in all history.”
(Emphasis added)

Durant refers extensively to Sunderland's writings and says:

¹⁷² Internet Archive <https://archive.org/details/TheCaseForIndia-English-WillDurant>

“...those who have seen the unspeakable poverty and physiological weakness of the Hindus today will hardly believe that it was the wealth of eighteenth century India which attracted the commercial pirates of England and France”.

Durant mentioned that it was this wealth that the EIC proposed to appropriate. Already in 1686 the EIC's Directors declared their intention to “establish ... a large, well-grounded, sure English dominion in India for all time to come”. So it was just a pretext that they went to India for trading. In 1757, Robert Clive by bribery and trickery murdered the ruler of Bengal and declared his Company was the owner of the richest province in India. Durant adds: Clive added further territory by forging and violating treaties, by playing one native prince against another, and by generous bribes given and received. Four million dollars were sent down the river to Calcutta in one shipment. He accepted “presents” amounting to \$ 1,170,000 from Hindu rulers dependent upon his favour and his guns; pocketed from them, in addition, an annual tribute of \$140,000; took to opium, was investigated and exonerated by the British Parliament, and killed himself.

India's analysts often talk very disparagingly about India's caste system. However, Will Durant used the casteist metaphor to substantiate his condemnation of British dominion over India as the greatest crime in all history. In relation to the caste system in India Durant writes:

“The present caste system in India consists of four classes: the real Brahmans i.e. the British bureaucracy; the real Kshatriyas i.e. the British army; the real Vaisyas i.e. the British traders; and the real Sudras and Untouchables i.e. the Hindu people.”

After dealing with the first three castes Durant adds:

“The final element in the real caste system of India is the social treatment of the Hindus by the British. The latter may be genial Englishmen when they arrive, gentlemen famous as lovers of fair play; but they are soon turned, by the example of their leaders and the poison of irresponsible power, into the most arrogant and over-bearing bureaucracy on earth.”

Nothing can be more striking, according to Parliament report in 1830 than the scorn with which the people have been practically treated at the hands of even those who were actuated by the most benevolent motives. Sunderland was of the view that the British treated the Hindus as strangers and foreigners in

India, in a manner quite unsympathetic, harsh and abusive as was ever seen among the Georgia and Louisiana planters in the old days of American slavery. Durant then referred to what Gandhi had said that the foreign system under which India was governed had reduced Indians to “pauperism and emasculation”.

Will Durant comments:

“As early as 1783 Edmund Burke predicted that the annual drain of Indian resources to England without equivalent return would eventually destroy India. From Plassey to Waterloo, fifty-seven years, the drain of India’s wealth to England is computed by Brooks Adams at two-and-a-half to five billion dollars. Macaulay suggested long ago, that it was this stolen wealth from India which supplied England with free capital for the development of mechanical inventions, and so made possible the Industrial Revolution.”

Will Durant wrote his book *The case for India* in 1930. Later the book came to the attention of Rabindranath Tagore, who wrote an article in the *Modern Review* of March, 1931 warmly complimenting Will Durant. Tagore observed:

“I was surprised when I noticed in Will Durant’s book a poignant note of pain at the suffering and indignity of the people who are not his kindred. I know that the author will have a small chance of reward in popularity from his readers and his book may even run the risk of being proscribed to us, not having the indecency to deal with an unwholesome calumny against the people who are already humiliated by their own evil fortune. But he, I am sure, has his noble compensation in upholding the best tradition of the West in its championship of freedom and fair play.”

CONCLUSION

As stated at the beginning of the chapter, the British pauperised India. They wantonly drained its wealth to the UK. Their imperial policy was to bleed India and “to shake the pagoda tree”. This wealth helped to finance the industrial revolution in the United Kingdom.

In the process, the British destroyed the Indian economy. This was a deliberate act calculated to convert India from a vast manufacturing country producing a great deal of textiles and other goods which were the envy of the world. The British made India with its vast population a market for British

manufactured goods and a supplier of raw materials at very low prices, without a proper economic return, for British factories in England.

India was also bled by what was known as the “Birds of passage of prey” meaning the employment of staff from Britain in India at enormous salaries and other benefits. The effect of this was a terrible drain of the Indian treasury to pay enormous salaries, expatriate benefits and pensions that continued for many decades after independence in 1947.

The British in India committed the greatest crime and drained India’s wealth to the extent that the richest country in the world became the poorest.. This has been corroborated by eminent western scholars, such as Will Durant and Rev. Jabez Sunderland, among other scholars. The lofty praise to the world that the British went to India to “civilise and educate” the “barbarians” was a gigantic farce by a nation devoid of principles and scruples in the name of greed, greed, greed.

End of Ch 8

CHAPTER 9

ESTIMATION AND EXTENT OF BRITISH PLUNDER IN INDIA

“Many hundreds of years before the coming of the English, the nations of India had been a collection of wealthy and highly civilised people, possessed of great language with an elaborate code of laws and social regulations, with exquisite artistic taste in architecture and decoration, producing conceptions which have greatly influenced the development of the most progressive races of the West.”

Hyndman¹⁷³

The British first arrived in India around the beginning of the 17th century for the purpose of trading under the name of the East India Company (EIC) established under a charter in the United Kingdom in 1600. Other Europeans had arrived before the British. They were the Portuguese, the Dutch and the French.

The British had lied to the Mughals, the then rulers, and Indian public in general during emperor Jehangir’s time when they first established the East India Company (EIC) in India. They arrived under the pretext of trade but with a small army and, as other Europeans,¹⁷⁴ they claimed there was a need of the army for their protection. However, they were actively building their armies in disguise. They always maintained that the army was required for protecting the various assets of the company in India.

Shortly after their arrival, the EIC was involved in acts inimical to the wellbeing of India. The British intention was focussed on territorial aggrandisement for the purpose of plunder and the draining of the wealth of India.

This chapter deals with the drain of wealth from India to Britain during the centuries of oppressive loot and plunder. The extent of the wealth drained was enormous by any standard. Adding simple interest at very low rates, the estimated amount works out to around £600 trillion. This sum does not include any sum for the transfer of the whole of the Bengal enormous treasury of gold

¹⁷³ Henry Mayer Hyndman, 20th Century British politician.

¹⁷⁴ Like the Portuguese, Vasco da Gama, whose first act in 1498 was to destroy some 20 ships at Calicut and murdered some 800 crew members. His atrocities and those of the Portuguese missionaries continued perhaps until the end of the Portuguese inquisition in Goa.

and silver in 1757 in many ships to London, a vast amount (\$300 million worth of gold then) There was a similar sum looted when Tipu Sultan was deposed in the south of India. This was the worth of gold Tipu Sultan had stolen from Hindu temples. In addition, to actual gold and silver shipped to England, it is impossible to estimate the value for other losses in relation to looting of artefacts, presently housed in some of the famous UK museums, stately homes and Powis Castle, documents and ancient texts of profound value, not to mention the enormous loss of lives due to the British manmade famines, the killing of some 10 million Indians following their retribution for the Sepoy rebellion and the monetary value and human lives attributable to the partition of the subcontinent in creating Pakistan and Bangladesh. The various sums rightfully belongs to India since it has been stolen by the British and, therefore, should be returned. However, it cannot adequately compensate for the barbaric treatment and holocaust from manmade famines endured by the people of India over a period of some 200 years.

Further and most importantly, India was deprived of its enormous economic prosperity by reason of the imperial policies of the British in India. They destroyed local industries, textile manufacture, mining and shipbuilding. India's GDP was some one-third of the whole world when the British arrived. Around 1700 AD India was the richest country.¹⁷⁵ When they departed in 1947, India became a basket case, its GDP was just above zero, and India became one of the poorest countries in the world. It had been relegated from a first world to a third world country.

ANALYSES WEALTH DRAINED FROM INDIA

A few scholars, including Dada Bhai Naoroji,¹⁷⁶ attempted to analyse the drain of the wealth. The analyses were based on intelligent guesses but on sound reasons.

In his book¹⁷⁷ in the 1870s, Naoroji estimated the drain of wealth from India by the British was some £4 million per annum from 1857 which went unabated until 1947. He assumed that from 1757 (since the so-called Battle of Plassey) to 1856 the drain was £2 million per annum. Taking the yearly sums

¹⁷⁵ As estimated by Angus Maddison (1926-2010) (Economist) in *the World Economy: A Millennial Perspective*, available in print and electronic format (pdf) 384 pages, OECD, Paris 2001, ISBN 92-64-18998-X.

¹⁷⁶ The founder of the Congress Party was called "The Grand Old Man of India", and mentor of both Gokhale and Gandhi. He was formerly a UK member of parliament.

¹⁷⁷ *Poverty And Un-British Rule in India*.

for each year of the two periods the total amount swindled would be an astonishing eye-opener in today's terms. If it is assumed that the money could have been invested at 7.5 % compound interest then the amount calculated would have been £600,000,000,000,000 (£600 trillion).

The estimation of Prof. Hyndman was much lower based on reports. The actual net surplus of exports from India over imports into India, reflecting the exports and imports of treasure, represent the total amount of the actual drain of produce from India without a commercial return. This does not reflect the enormous loss for other items of which India was deprived by the British, such as for Indian artefacts..

Another source¹⁷⁸ calculated the drain of wealth to be £521 trillion. The lowest yearly estimate was three to four million pounds (but could be much higher). The average was taken as £3.5 million. This sum is assumed to be constant from 1857 to 1947. Another paltry sum of £1 million yearly is assumed to be from 1767 to 1856. The compound interest rate for the calculation is assumed to be 7.875 %. Reflecting these data, the calculation is as follows:

$$\begin{aligned} & \text{Sum}_{n=1767-1856} (1.0875)^n + \\ & 3.5 * \text{Sum}_{n=1857-1947} (1.0875)^n = \\ & (0.0875)^{-1} [(1.0875^{231} - 1.0875^{141}) \\ & - 3.5 * (1.0875^{141} - 1.0875^{50})] \text{ million pounds} \end{aligned}$$

From the above the calculated figure is about £521 trillion, to be divided among India, Pakistan and Bangladesh. Interest is accruing at the same rate of 7.875 % producing an annual sum of £41,000,000,000,000. The above calculation does not reflect damages and a value for the deaths of millions of Indians caused by manmade famines, British retribution following the sepoy rebellion, massacre of Punjabis by General Dwyer, and millions dying due to partition of the subcontinent. Further, no account is taken of the wanton removal of artefacts, the Koh-i-noor diamond, Clive's emptying of the Bengal treasury, the loot following the killing of Tipu Sultan and likewise the the plunder of wealth from other territories brought under the rule of the EIC. It is reported that many boat loads of treasures were looted from Bengal and sent

¹⁷⁸ From the Dakghar maillist, A Letter from Austin, Arun Kumar, September 1997, Calculating Britains's Debt to India.

to Britain as in the case of the loot on the death of Tipu Sultan. In the latter case, the loot was estimated to be US\$300,000,000. Most of the earlier loot was by the EIC of which the Rothschilds were the majority shareholder, and they used a great deal of the loot for establishing or extending their banking empire worldwide.

Up to date figures should be kept even though there is no collection mechanism in place. The British recently compensated the Mau Mau in Kenya for their terrible atrocities against the Mau Mau prior to Kenya's independence. Why should they not be liable to make reparation payments to India for their atrocities and looting over some 200 years in India? There is every reason why they should!

Prof. Ram Ramarao is of the view that Indian economists should provide estimates regarding the British loot. If US economists, in relation to environmental economics, could place dollar values on their studies regarding unclear air, among other things, then it should be easier to estimate a sum for the total British loot from India. The estimate should also include a sum for forced gifts, killing of natives and other items referred to above.

EXTENT OF BRITISH LOOT AND PLUNDER IN INDIA

In this part of the chapter a snapshot is given as to the extent of British Plunder.¹⁷⁹ It makes the Kohinoor appear a small loss. The British caused irreparable losses to India in a number of sectors as discussed below.

Like a huge sponge, Britain soaked up the country's wealth and simultaneously ruined its industry, agriculture and education. On 7 September 1695, state sponsored English pirates attacked a very large Indian trading ship, the Ganj-i-Sawai. It was carrying some 900 passengers and crew from Yemen to Surat in India. After murdering a large number of the men and raping the womenfolk over several days, the pirates took off with gold, silver and precious stones with an estimated value of £200,000 to £600,000 (probably worth \$400 million in modern times). To understand the time value of money, the average salary in England in 1688 was around £32 p.a.

The above figures were the wealth from just one ship in a single day. In the course of some thirteen thousand days in which British ruled India, ships sailed daily for Britain from various ports along the coast of India. They were laden with incalculable quantities of wealth (gold and silver) and other

¹⁷⁹ <https://swarajyamag.com/world/forget-kohinoor-the-british-looted-greater-treasures-from-india>

valuables such as icons, statues, scrolls and books looted from the treasuries of Indian kings, businessmen, temples, landlords, schools, colleges, charitable institutions and the common people.

The thoroughness of the loot can be assessed from the British sacking of Jhansi in 1858.¹⁸⁰ On the first day the British led by Dalhousie carted away the more valuable property, jewellery, gold, silver and money. By the end of the fourth day, they had taken everything of value: the rich clothes, beds, mattresses, sheets, blankets, carpets, hinges and bolts on doors and windows, pots and pans, cereals and lentils, farm animals, chairs, charpoys (string beds), bedsteads and even water wheels and ropes with which the people drew water from the wells. Nothing useful was left with the victims.

Dalhousie was following the precedent set a hundred years earlier by people like Robert Clive and Warren Hastings. Clive had taken £250,000 as well as a jagir worth £27,000 when he returned home to England. Not being satisfied with that bounty, Clive proceeded to steal a million pounds more by a merciless plunder of the prostrate Indian kingdoms, businessmen and the peasantry. In the course of his trial on his impeachment before the British Parliament, Clive said that considering the amount of wealth he had seen in India, he was astounded at his own moderation by refraining from taking more. This was clearly no defence. Regardless of the extent of the wealth, it was plain theft to take even a penny.

But the loot of gold and silver was hardly enough to destroy the Indian economy in those days. In the previous seven centuries, the invaders¹⁸¹ had raided India countless times and yet the Indian economy remained healthy and wealthy. For example, what the Persian, Nadir Shah, plundered during his 1739 invasion of India was greater than the cash appropriated by Clive and his successors in the two decades after 1757, yet the economy, though slightly dented, was able to recover. The Indian people in the villages continued in their known ways of economic production, even during the reign of the most avaricious and cruel Muslim tyrants, such as the Tughlaqs, Khaljis, Lodhis and Aurangzeb. The reason for this was because such invaders largely refrained from tampering with the economy, contrary to what the British did. It was the British colonial wrecking machine that brought down India.

¹⁸⁰ D.V. Tahmankar writes in his book *The Ranee of Jhansi*. www.goodreads.com/book/show/6440663-the-ranee-of-jhansi

¹⁸¹ Islamic invaders from Arabia, Turkey, Central Asia, Afghanistan and Persia.

They caused irreparable losses to India in every sector. Like a huge sponge Britain soaked up India's wealth and in the process they deliberately by their imperial policies ruined its industry, agriculture and education. By their divide and rule policy, which had been practised in India for many years, as a parting shot they divided the country. This was a deliberate policy in ensuring India would remain poor, never again to be the dominant economic power it was for some 1700 years.

ECONOMIC LOSS

In 1993 the Belgian economist, Paul Bairoch, presented a detailed study of the world economy. He said¹⁸² that in the year 1750 China's share of global GDP was 33 % while that of India was 24.5 %. The combined share of Britain and the US was just 2 %. In order to check on Bairoch's figures, the OECD constituted the Development Institute Studies under Prof. Angus Maddison of the University of Groningen. Maddison compiled data showing that India had the largest economy on the planet for 1700 of the previous 2,000 years.

From the year 1 AD to 1000 AD, India had a 32 percent share of global GDP. In the course of the second millennium, as Islamic invasions disrupted its economic activity, India yielded the top spot to China, India's share remained at an impressive 28-24 % between 1000 AD and 1700 AD. This percentage was steadily eroded in the course of British rule. By 1947, when India became independent, its GDP was a mere 3 % or so of the global economy.

India's Falling GDP and the Reason for It

The steel sector is considered first as is the basis for many economies of high economic growth. India had excelled in steel as it had been a world leader for millennia. In the 18th century India had literally thousands of steel mills. The world's best steel was known as ukku or wootz originated over 2500 years ago in Tamil Nadu. The Arabs introduced ukku steel to Damascus. This resulted in the making of the legendary Damascus sword. In the 12th century, the Arab traveler, Edrisi, referred to the Hinduwani or Indian steel as the best in the world. However, despite such claim, the British banned the production of ukku in 1866 and the process was lost. The banning was part of the British imperial policy for transferring the technology and production to the UK and

¹⁸² In *Economics and World History: Myths and Paradoxes*, University of Chicago Press, 1995.
<https://www.amazon.co.uk/Economics-World-History-Myths-Paradoxes/.../02260346..>

perhaps for preventing the local people developing any aspiration for overthrowing British rule with any locally developed fire power.

Economic History of India

The historian Romesh Chandra Dutt explains that in the 18th century India was not only a great manufacturing country but was also great in agriculture. The Indian loom supplied products to the markets of Asia and Europe. However, both the EIC and the British Parliament unfortunately followed their own selfish commercial policy of a hundred years ago. They suppressed Indian manufacturers in the early years of British rule in order to encourage the growth of manufacturing in Britain. Their imperial policies pursued during the last decades of the 18th century and the early 19th century were specifically intended to make India subservient to the industries of Great Britain, and to encourage or force the Indian people to grow raw produce only for the supply of materials for the looms and manufacturers of Britain.

Angus Maddison writes about the economic and social impact of colonial rule in India. Then there was the ‘cost’ of governing India a.k.a. the white man’s burden.¹⁸³ Maddison writes in *The Economic and Social Impact of Colonial Rule in India*¹⁸⁴ that in the course of the period of British direct rule from 1858 to 1947, official transfers of funds to the UK by the colonial government were called the Home Charges. These charges were mainly for debt service, pensions, India Office expenses in the UK, purchases of military items and railway equipment. Almost all civilian goods, armaments and shipping were procured exclusively in the UK.

As was well known and pointed out by Maddison all British employees in the colonial government were paid high salaries, more than five times that was paid to a local person. The viceroy received £25,000 a year, and governors £10,000. In 1911, the British officers in the Indian Army had numbered 4,378, without any Indian. Even a low level British person would have a large number of servants, for example 21 servants to start married life, 39 when he had three children, and 18 when living on his own. The cost of the servants to such a person was less than six percent of his salary. This gives an indication how Europeans were paid in comparison to the natives.

Believe it or not, the starting salary of a British employee in the engineering service was some 60 times the average income of an Indian worker. D.H.

¹⁸³ Then there was the ‘cost’ of governing India a.k.a. the white man’s burden, but this was to portray to the world at large that India was governed for the benefit of Indians when this was not the case but for the economic benefit of Britain.

¹⁸⁴ www.ggdc.net/maddison/articles/moghul_3.pdf

Buchanan states¹⁸⁵ that European managerial personnel were paid extremely high salaries though in fact they were usually less efficient than the natives.

In the Tata steelworks in 1921-22, the average salary of foreign supervisor was Rs 13,527 a year, whereas Indian workers were paid Rs 240. The salaries of these foreigners were twice as much as in the USA.

If there were an Indian administration, payments for government service would have accrued to the natives and not to foreigners. This very large payment to foreigners inhibited the development of local industry as it transferred purchasing power into the hands of people with a taste for foreign goods, and was inimical to the local handicraft industries.

Administrative Expenses and Transfer of Surplus to Britain

Maddison adds that from 1757 to 1919 India also had to meet administrative expenses in London, first of the EIC and then of the India Office, not to mention other minor but irritatingly extraneous charges. Also, the cost of British staff in India was raised by long periods of home leave in the UK, early retirement and lavish amenities in the form of subsidised housing, utilities, rest houses, among other costs.

In addition to the public expenses set out above, there were also substantial private remittances by British officials in India either as savings or to meet educational and other family expenses in the UK. In the interwar period, these amounted to about £10 million a year. The economist, Dadabhai Naoroji, estimated that they were about the same level in 1887. These items were the result of colonial rule. The sum of £10 million is more than \$4 billion today.

Further, there were dividend and interest remittances by shipping and banking interests, plantations, and other British investors. Although to some extent, these were charges for normal commercial transactions, there was a large element of monopoly profit on account of the privileged position of British business in India. In many cases, the original assets were not acquired by remitting funds to India but by savings from income earned locally, or by purchase of property on favourable terms, such as the land acquisitions of plantation companies. Thus, some one-third of the private profit remittances should be treated as the profits of colonialism.

Another form of wealth transfer, as explained by the economist, Gurcharan Das, was what results from “daylight robbery”.¹⁸⁶ The Government in India

¹⁸⁵ *The Development of Capitalist Enterprise in India*

¹⁸⁶ *India: How a rich nation became poor and will be rich again*, Essays March 19, 2007
<https://gurcharandas.org/rich-nation-poor>

transferred its surplus revenues back to England. Since India consistently exported more than she imported in the second half of the 19th century and early 20th century, Britain used India's trade surplus to finance her own trade deficit with the rest of the world, to pay for her imports from India, and for capital repayments in London. This represented a massive drain of India's wealth.

The Russia-born Paul Baran of Stanford University calculates¹⁸⁷ that 8 % of India's GNP was transferred to Britain each year.

Savings Loss

The wealth of a country is not really its GDP; this is the annual national income. The real wealth comprises the value of cash savings, gold, silver, precious stones, homes, buildings, factories, railways, ports and so on. For example, the US GDP is \$17 trillion but its national wealth is more than \$50 trillion. British rule in India forced the natives to unlock their savings.

On 27 October 1931 the British government in London introduced a series of measures that depressed silver and gold prices and raised interest rates in India. This was done over the protests by Gandhi, trade bodies and merchants and threats of resignation by the Viceroy and his Executive Council. The result was a "money famine" which led Lord Willingdon ecstatically to say "Indians are disgorging gold." Indians had a different reason to revile Neville Chamberlain, who with great satisfaction said: "*The astonishing gold mine that we have discovered in India's hordes has put us in clover.*"

Impoverished Indians were selling their gold and silver savings. The booty was transported to England. One of these ships was the SS Gairsoppa, which was sunk by a German U-boat in the Atlantic in 1941. Recently in 2011, an American exploration company found the SS Gairsoppa's wreck, which has been estimated to contain 200 tonnes of silver. The haul was worth nearly £150 million.

Population Loss

It is a truism that all war torn countries have in common a low quality of life, lost economic growth and fall in population. It was different for India during British rule. In making a comparison with the past, the most savage Islamic

¹⁸⁷ <https://www.marxists.org/history/etol/document/swp-us/edonbaran.htm> Review of *THE POLITICAL ECONOMY OF GROWTH* by Paul A. Baran.

invader such as Timur or Mahmud Ghazni would be unable to match the unscrupulous efficiency of the British killing machine.

The first major incident was the First War of Independence in 1857 (or the sepoy rebellion). In the course of its retribution, the British may have killed up to 10 million Indians in reprisals. According to Amaresh Misra, a writer and historian, says¹⁸⁸ the British pursued a decade-long campaign to wipe out millions of people who dared to rise up against them. However, conventional histories have counted only 100,000 Indian soldiers who were slaughtered, but none have tallied the number of rebels and the enormous number of civilians killed by British forces.

It was a holocaust, one where millions disappeared. But the British regarded it as a necessary holocaust because they thought the only way to win was to destroy entire populations in towns and villages. It was simple and brutal. Indians who stood in their way were killed, but its scale has been kept a secret.

Manmade famines based on British rule were another major killer. Britain changed the old land revenue system to the disadvantage of farmers, requiring them to pay land tax whether or not the monsoon failed. This led to famines. In *Late Victorian Holocausts*, Mike Davis points out that there were 31 serious famines in 120 years of British rule compared with 17 in the 2,000 years before the time of the British. Davis refers to the famines which killed up to 29 million Indians inyears. These people were, he says, murdered by British State policy. In 1876, when drought drove the farmers of the Deccan plateau to destitution, there was a net surplus of rice and wheat in India. But the Viceroy, Robert Bulwer-Lytton, insisted that nothing should prevent their export to England.

In 1943-44, Prime Minister Winston Churchill diverted India's food stocks to Europe, resulting in the deaths of over three million people by British estimates alone. Indian estimates place the number at up to seven million. That is more than Adolf Hitler's victims in Nazi Germany's gas chambers.

¹⁸⁸ *War of Civilisations: India AD 1857*. <https://www.amazon.co.uk/War-Civilisations-India-Delhi-Revolution/.../8129112825>



A child who was starved to death during the Bengal famine of 1943.

The regularity of famines and the deaths of millions of its productive citizens undeniably impacted severely on India's vitality. It had a cascading effect on every sector, whether agriculture, labour, irrigation, industry or guilds. A once proud people were forced out of their lands that had become barren and desiccated. It also led to the Indian diaspora as tens of thousands of Indians were transported to distant colonies in the Caribbean, Guyana, Fiji and Africa to work as virtual slaves on plantations.

Loss of Huge Portion of India Due to Partition

It is unlikely that an undivided India would have remained one of the world's poorest country for decades after 1947 when India became independent. The resources, attention and energy that have gone into the continued hostility since the creation of Partition could have been diverted into development projects.¹⁸⁹ Great benefits could have been yielded from the huge market in an undivided India. For example, huge investments went into making up for the division of the Indus water system.

There is no need for a democracy to be a mechanical and rigid system. A lesson from Malaysia can be cited here as in that country there are three hostile communities but a way has been found to adjust its system of governance to suit its constraints. The same applies to South Africa, with its bitter history of apartheid; its constitution has been designed to work around the hostilities. Likewise, India could have found a workable solution as well if it was granted the opportunity rather than imposing partition.

¹⁸⁹ Refer to the cost of conflict estimated by the Strategic Foresight Group, Mumbai. *Who Wants Peace in the Subcontinent?* | *TheSouthAsianIdea* Weblog <https://thesouthasianidea.wordpress.com/2008/.../who-wants-peace-in-the-subcontinenten...>

One should not think only of one major community ruling the smaller community. Such an imposition is incompatible with democratic governance. It is known that up to the time of Partition, the Punjab's Unionist Party had harboured the idea of governing with a coalition of the major communities. Even after Partition, the substantial Hindu population did not try to impose a Hindu state is satisfied with the secular system for ensuring stability in the country

Even Jinnah originally did not see the need for a divided India. He had believed in and, indeed, advocated a Hindu-Muslim unity as he thought it was possible. Indeed, before he died Jinnah told his doctor about the biggest mistake in his life was his support to the partition. The management of the diverse population was up to the leadership implemented in Malaysia and South Africa.

It should be noted that the demand for Pakistan did not emanate from the three parts of India that had a Muslim majority. In fact the Muslims in the western area were the last to sign on and very reluctantly. Those in Kashmir appeared satisfied with the situation under the Farooq Abdullah government. Their attitude was more a function of India's mismanagement and post-partition Pakistan's incitements rather than any kind of innate hatred of Hindus. There is hardly any cure for mismanagement as indeed was in the Muslim west and east; they could not coexist in the face of a major political folly. It can be argued that there were many solutions to the situation in India in the 1930s and 1940s, but because of a leadership failure the worst possible alternative, partition, was chosen. It was possibly heavily influenced by the British who wanted the last laugh in pursuing their imperialist "divide and rule" policy. Some may argue that undivided India had lacked Mandela's calibre; he could see beyond the then present for South Africa in considering what was good for the future.

A million of deaths resulted from the partition and more followed thereafter. Not only thousands of Hindus were eliminated in both the west and east but millions of Muslims in the east were eliminated during the war of independence for the creation of Bangladesh in 1971. In addition, some ten millions were made homeless following partition, and there are ongoing conflicts. Further, there are continuing loss of lives and costs in relation to Kashmir. If any argument is made as to the inability of Hindus and Muslims to live together as the sole reason for the Partition, it can be countered by the

fact that for a 1,000 years Muslims were living in India among the majority Hindu population; there was never once this scale of conflict or bloodshed.

Contrary to the belief of some, it was possible for Muslims and the vast majority of others in India to live together in relative harmony as in indeed millions of Muslims remained in India after partition. This is the case despite their relationship was poisoned and made immensely difficult by the fact of the Partition. Partition was no doubt a disaster for both Hindus and Muslims as indeed also for the Sikhs whose homeland was cut into two. Most importantly an undivided India would never have allowed the Saudis or the Americans to set up madrassas and train jihadis within the whole of India. And dictators bent on fomenting troubles would never have been able to assume power if there were no partition, as experienced in post-Partition in Pakistan and Bangladesh.

CONCLUSION

Over some 200 years of British rule in India, first by the EIC and later by the British Crown, India was drained of its wealth, its vast industries of all types were suppressed, vast changes were made to its agriculture to produce crops favourable to Britain rather than for the benefit of the Indians.

According to Rev J.T. Sunderland:

“India was a far greater industrial and manufacturing nation than any in Europe or Asia. She had great merchants, businessmen, ship building, nearly every kind of manufacture known to the civilised world was already in India.”

Will Durant remarked about the plunder of India in these words:

“It was the wealth of 18th century India which attracted the commercial pirates of England and France. ... It was this wealth that the East India Company proposed to appropriate. Already in 1686 its directors declared their intention to ‘establish ... a large well-grounded, sure English dominion in India for all time to come.’”

It is beyond any doubt that India was a super economic powerhouse before the arrival of the British. The wealth of India attracted the European pirates as shown in the above quote. They have done a thoroughly efficient job in

transferring that wealth to Britain, leaving India in dire straits by 1947. The estimation of the wealth transferred is set out in the chapter, though the figures used for some aspects of the drain are quite low. In addition to the actual transfer of wealth, India suffered enormous losses in different ways which are enumerated but without an actual monetary calculation.

Actual Wealth Transferred

The wealth transferred were not spoils of war, as some British personnel have described them, but wealth looted from India as simple as that. India never waged any war and the invaders did not have any right to the wealth of India. The invaders, including the British and other Europeans came to plunder as indeed they did to other continents, particularly the Americas. The various aspects of the wealth plundered in India are set out below.

(a) Gold, silver and other items were looted from Bengal in 1757. Many ship loads were sent to London. Likewise, it was the same that transpired for each territory that fell in the clutches of the EIC. Some \$300 million was given to the Rothschild family who were the majority shareholder of the EIC. Clive helped himself and was given some 10 % of the loot to become the wealthiest single person in Europe. He was impeached by the British Parliament but no decision was made as to his guilt.

(b) Indian Artefacts, documents and texts of profound value were gathered, confiscated and collected from all parts of India. Some are presently in the Victoria Museum in London, stately homes and at Powis Castle which was the family home of Robert Clive.

(c) \$300 million confiscated when Tipu Sultan was overthrown in South India in 1799.¹⁹⁰ The Sultan had earlier confiscated that wealth from Hindu temples.

(d) Yearly sum transferred from 1757 to 1947, amounted to as much as £600 trillion, reflecting compound interest.

(e) The surplus revenue in India was transferred to London (referred to as daylight robbery by Gurcharan Das).

(f) Exorbitant administrative expenses were incurred based on high salaries paid to foreigners, fat cat pensions paid on retirement and expenses incurred in having to move the government administration for 7 months in every year.

¹⁹⁰ 4 May 1799 (aged 48) Srirangapatna, present-day Mandya, Karnataka

All these exorbitant expenses would not have been the case under an Indian administration.

(g) The Kohinoor diamond which became part of the Crown Jewels in Britain.

(h) State sponsored English pirates attacked very large Indian trading ships; valuable items were confiscated, not to mention other atrocities committed.

(i) Loot from the British sacking of Jhansi in 1858.

Other Losses to India

The other losses suffered by India are much more than those enumerated above, though no monetary sum can be given but must not be forgotten.

(a) Economic loss such as attributable to India's falling GDP from 1700 AD to 1947 because of the British disruptive economic policy in India for the benefit of Britain. As the British left India in dire economic condition in 1947, they should be responsible for the very low GDP up to, say, 1985.

(b) Savings loss causing the impoverishment of Indians as they were required to sell their gold and silver savings.

(c) Population loss caused by manmade famines (at least 46 million died from starvation) and the killing of some 10 million in British retribution after the sepoy uprising.

(d) Killing of innocent Punjabis by General Dwyer in 1919.

(e) The deaths of millions attributable to the British partition of India and the economic loss resulting from the partition.

(f) The total economic loss following partition in 1947. If there were no partition, an undivided India would have once more grown to become a super economic powerhouse as was the case before 1700 AD. This view is reinforced by the fact that the same Indian economy which was stagnated for the first fifty years of the 20th century began to grow again at a respectable rate after 1980 and was amongst the fastest growing in the world by the end of the century.¹⁹¹

¹⁹¹Developing Cultures: Case Studies, co-edited by Peter Berger and Laurence Harrison, Routledge, 2005.

(g) Compensation for the enormous number of deaths of some 46 million caused by British manmade famines. It should be noted that there has been no significant famine since 1947.

(h) Compensation for or the return of all Indian artefacts looted from India.

(g) There is a case for reparation payment, at least to account for some of the losses, from the British, for the greatest crime in history.

“..I was filled with astonishment and indignation at the apparently conscious and deliberate bleeding of India by England throughout a hundred and fifty years. I began to feel that I had come upon the greatest crime in all history.”

William Durant, American historian.

It is time for the Indian government to make a claim against Britain for at least some of the losses enumerated above.

End of Ch 9

CHAPTER 10

ATROCITIES BY THE BRITISH ARMY IN INDIA

Gorham D. Sanderson has written:

On militarism. The bayonet was within striking distance of every man, woman, and child in India. British militarism in India was founded upon a principle which tolerated swift and ruthless destruction of civilian life and property. The purpose of militarism in India was to compel obedience by terror. Massacres, bombings, and other atrocities occurred frequently enough to spread fear and submissiveness. Protected by British bayonets, tax gatherers, plantation owners, police, judges, prison keepers, and British citizens were able to carry their purpose with impunity. The use of force to extract profits and satisfy privileged appetites is no pretty picture anywhere.”¹⁹²

The quote above shows clearly and unambiguously the British military approach to the subjugation of India. The quote shows that submissiveness of the native population was based on fear and terror. Whatever was the crime by the British against the Indians, they were protected by the judiciary and the police. The subjugated Indians in their own country were helpless.

All the military atrocities against the natives are enshrined in the above quote: British militarism in India tolerated swift and ruthless destruction of civilian life and property. This being their mantra, in the retribution against the natives for the sepoy rebellion in 1857 they eliminated 10 million Indians, many innocent lives, over a 10 year period. The same principle was applied by General Dwyer at Amritsar in 1919 when he ordered his troops to open fire on unarmed men, women and children.

Winston Churchill

Winston Churchill¹⁹³ served as a soldier and journalist in India. He had opposed limited self-government for India because he cherished, Britain's

¹⁹² *India and British Imperialism* - By Gorham D. Sanderson p. 249.

http://www.hinduwisdom.info/European_Imperialism16.htm

¹⁹³ 1874 – 1965. Winston Churchill on Colonial bondage and Terrorism.

imperial history. In the British House of Commons Churchill was asked whether the principles of the Atlantic charter would apply to India. This question elicited the celebrated reply from Winston Churchill that he had not become the first minister of His Majesty's government to preside over the liquidation of the British empire. It is on record that as Secretary of State at the War Office (1919), Churchill authorised the RAF Middle East Command to use chemical weapons "against recalcitrant Arabs as an experiment", dismissing objections by the India Office as "unreasonable". He said:

"I do not understand this squeamishness about the use of gas. I am strongly in favour of using poisoned gas against uncivilized tribes to spread a lively terror."

Churchill did not agree that the dog in a manger had the final right to the manager although he might have lain there for a very long time. He did not admit that right.

Regarding Churchill on Mahatma Gandhi, he said:

"It is alarming and also nauseating to see Mr. Gandhi, a seditious Middle Temple lawyer, now posing as a fakir of a type well-known in the East, striding half-naked up the steps of the Viceregal palace, while he is still organizing and conducting a defiant campaign of civil disobedience, to parley on equal terms with the representative of the King Emperor."¹⁹⁴

Churchill favoured letting Gandhi die if he went on hunger strike, newly published Cabinet papers show. The UK's wartime prime minister thought India's spiritual leader should be treated like anyone else if he stopped eating while in detention by the British. But his ministers persuaded him against the tactic, fearing Gandhi would become a martyr if he died in British hands. The Viceroy of then British-run India, Lord Linlithgow, said he was "strongly in favour of letting Gandhi starve to death". "He is such a semi-religious figure that his death in our hands would be a great blow and embarrassment to us," said Sir Stafford Cripps, then Minister for Aircraft Production.¹⁹⁵ The quote below should be noted:

¹⁹⁴ India Britannica - By Geoffrey Moorhouse p. 240). For more refer to Mahatma Gandhi..

¹⁹⁵ Churchill may have let Gandhi die – BBC. [news.bbc.co.uk/2/hi/south_asia/4573152.stm](https://www.bbc.com/news/2/hi/south_asia/4573152.stm)

“In their estimation they are the master race born to govern. Only those who successfully show fight get what they want from Britain. She always interferes on the side of reaction, and the League of Nations itself is just another link in the chain of bondage, for the status quo clause would fetter India for ever as Britain's subject.”¹⁹⁶

In response to an urgent request by the Secretary of State for India Leo Amery and Field Marshall Wavell to release food stocks for India, Winston Churchill responded with a telegram asking, "if food is so scarce, why hasn't Gandhi died yet?"

When peaceful protesters defied a government order and demonstrated against British colonial rule in Amritsar, India, on 13 April 1919, they were blocked inside the walled Jallianwala Gardens and fired upon by Gurkha soldiers.

THE FAKE BATTLE OF PLASSEY 1757

In 1756 the young Nawab of Bengal, Siraj-ad-daula, had taken Calcutta from the EIC with a huge army when the notorious “Black Hole of Calcutta” episode was said to have occurred. This “Black Hole” incident was highly exaggerated.

Exaggerated Black Hole of Calcutta 1756

This was an exaggeration for British propaganda. It has long been a subject of tremendous controversy. The black hole was arguably believed to be a major propaganda by John Zephaniah Holwell as most of the deaths of the garrison were for reasons other than suffocation.

The "Black Hole of Calcutta" was a tiny prison cell in Fort William, in the Indian city of Calcutta. According to Holwell of the EIC on 20 June 1756 the Nawab of Bengal imprisoned 146 British captives inside the airless room overnight. When the chamber was opened the next morning, only 23 men (including Holwell) were still alive. This story inflamed public opinion in Great Britain, and led to the characterisation of the Nawab, Siraj-ud-daulah, (and by extension all Indians) as cruel savages.

In fact, no other contemporary sources ever corroborated Holwell's story, and he was caught fabricating other incidents. Furthermore, given the dimensions of the room (24 feet x 18 feet), it would not have been possible to

¹⁹⁶ India Reveals Herself - by Basil Matthew p. 90. www.hinduwisdom.info/European_Imperialism16.htm

cram more than about 65 prisoners into the space. Holwell's account may have been mere exaggeration. Then again, it may be that the incident was entirely a figment of his imagination.

The story of the "Black Hole of Calcutta" actually could be one of history's great scams, along with the "bombing" of the battleship Maine in Havana Harbour, the Gulf of Tonkin Incident, and Saddam Hussein's putative weapons of mass destruction. Whatever the truth of the case, the young Nawab was killed the next year at the Battle of Plassey, and the British East India Company assumed control eventually over most of the Indian subcontinent.

Battle of Plassey

Actually there was no battle between the opposing forces of Robert Clive and the ruler of Bengal. It was more of a skirmish than a battle, as Clive through bribery and trickery was able to get the army general, Mir Jafir and his forces to change side leaving Siraj-ad-daula to run for his life but was pursued and killed. This so-called British victory under Robert Clive at Plassey in Bengal was a crucial event in the history of India. It was the commencement in the subjugation of India.

Actually there was no battle apart from a mere skirmish as Jafir, the commander of the Bengal army through a secret agreement with Robert Clive moved to the other side thereby avoiding any proper battle leaving the young raja running for his life. He was pursued and killed.

The young Nawab of Bengal, Siraj-ad-daula, had taken Calcutta from the East India Company with a huge army in June 1756, when the notorious 'Black Hole' episode occurred. It was not until August that the news reached the Company in Madras and not until October that Clive, now 32 years-old, left for Calcutta at the head of a mixed European-Indian force of some 2,500 men. He drove Siraj's army out early in January 1757.

Clive decided that the best way to secure the Company's interests in Bengal was to replace Siraj with a new and more pliant nawab. He found a candidate in a discontented elderly general named Mir Jafar. After complicated conspiratorial discussions and the promise of enormous bribes to all concerned, a secret agreement was smuggled into the women's quarters of Mir Jafar's house, which was being watched by Siraj's spies, and Mir Jafar signed it.

Siraj knew or suspected there was a conspiracy against him, despite Clive's earnest protestations to the contrary, and moved south to Plassey. On 13 June Clive moved north with some 2,000 Indian sepoys and 600 British infantry of the Thirty-Ninth of Foot plus close to 200 artillerymen with ten field pieces

and two small howitzers. Ambiguous messages were coming in from Mir Jafar and Clive was moving into a dangerous situation against heavy odds. He seems to have had a crisis of confidence and summoned his officers to a council of war on June 21st. The majority, including Clive, voted against action. At that point, according to his friend Robert Orme, Clive retired into a grove of trees where he stayed for an hour in meditation. On his return he gave orders for the army to move on to Plassey.

The confrontation came on a cloudy morning north of the village of Plassey on the bank of the Hughli River. Clive's army was drawn up in three divisions, as was the Nawab's army of perhaps 40,000 men with its war-elephants and more than 50 cannons. One division was commanded by Mir Jafar. After an opening cannonade, a crash of thunder at noon heralded a torrential downpour of rain that lasted half an hour. The British artillerymen quickly covered their cannon and ammunition with tarpaulins, but the enemy failed to do the same and their artillery was put out of action, so that when the Nawab's army moved forward, assuming that Clive's cannons were also out of action, it was met with a withering storm of fire. The enemy withdrew and Siraj, who distrusted his generals and had already been warned of impending defeat by his astrologer (who had possibly been bribed), lost his nerve when Mir Jafar advised retreat. When Clive's army attacked again, Siraj fled on a fast camel. His demoralized army followed suit and when the British entered the enemy camp at about 5pm, they found it abandoned.

According to Clive, he lost 18 men, while he estimated the nawab's dead as around 500. Siraj-ad-daula was killed by his own people and Mir Jafar replaced him. Clive, who was now effectively master of Bengal, skilfully bolstered Mir Jafar's apparent authority while keeping him on leading strings. The skirmish at Plassey was critical to the East India Company's triumph over its French rivals and, in the longer term, to the establishment of British rule in India.

Maratha Wars

A brief account is given of activities from 1805, in the aftermath of the Second Maratha War, when the EIC had established its dominant military position through most of the Indian interior up to 1905. It was becoming clear that, despite Curzon's efforts, the Raj could not go on for ever and independence would sooner or later be a reality.

General John Low, whose life spanned the century between 1788 and 1880 could speak fluent Persian, Hindustani and French. He rose through the ranks. Low became a more substantial presence, both in terms of determining events

and in recording them in his own correspondence. He fought in the Maratha wars, toppling in turn the Maratha Peshwa, the Rajah of Nagpur, the Rani of Jhansi and the Nawab of Avadh, advising against the First Afghan War and playing a crucial role in the brutal suppression of the Great Mutiny of 1857. Because of Low the power of the EIC advanced speedily; it dispatched its different Asian enemies one by one, its tentacles reaching across the globe, until it became by the end of the 18th century a major international player in its own right. To the east it ferried opium to China, fighting the opium wars in order to seize an offshore base at Hong Kong and safeguard its profitable monopoly in narcotics. To the west it shipped Chinese tea to Massachusetts, where its dumping in Boston Harbour triggered the American war of independence.

Unregulated EIC Seized India

It was not the British government that seized India, but an unregulated private company, headquartered in London. By early 1857, the EIC directly ruled about two thirds of the subcontinent, had trained up a private army of around 260,000, twice the size of the British army and was able to marshal more firepower than any nation state in Asia. In fact it was “an empire within an empire”, and by the early 20th century, “Company shares were a kind of global reserve currency.”

People who have the temerity to oppose the British were “the enemy”, unless they were Marathas, in which case they were, in addition, “fierce little warriors” whose rajas were often regarded as “ghastly characters” or “remarkably nasty pieces of work”, who indulged in “treachery, murder, especially fratricide, slaphappy extravagance and debauchery, only tempered by equally extravagant religious observances”. Their attempts at unified action “bore less resemblance to a confederacy than they did to a sack of rabid ferrets”.

At the end of the Vellore Mutiny, 300 mutinous sepoys who surrendered were hustled into a fives court where they were tied together and gunned down at a range of 30 yards.¹⁹⁷ The horrors continued as Java was invaded, and various Indian princely states were overtaken and annexed. The violent climax came with the Great Uprising of 1857, when the Company found itself threatened by the largest and bloodiest anti-colonial revolt against any European empire anywhere in the world in the entire course of the 19th

¹⁹⁷ www.spectator.co.uk/.../British-india-the-scene-of-repeated-war-crimes-throughout-th... 14 Mar 2015

century. Of the 139,000 sepoys of the Bengal army, all but 7,796 turned against the British. There were atrocities on both sides.

SEPOY UPRISING (First War of Indian Independence)

The bloodiest moment of all came in September 1857, when British forces attacked and retook the besieged city of Delhi. They proceeded to massacre not just the rebel sepoys but also the ordinary citizens of the Mughal capital. In one neighbourhood alone, Kucha Chelan, some 1,400 unarmed citizens were murdered. “The orders went out to shoot every soul,” as reported by one young officer. “It was literally murder.” Delhi, a bustling and sophisticated city of half a million people, was ruined. In the aftermath, Low’s son-in-law, Theo Metcalfe, became today a person who is known as a war criminal, shooting and hanging survivors. “Theo erected a gallows in the grounds of Metcalfe house made out of the blackened timbers of his beloved home... “Refugees sheltering in mosques would be plucked out and executed.

The general’s son, William Malcolm Low, was also implicated in the mass hanging of civilians. It is a remarkable story, and cumulatively amounts to an epic panorama of British Indian history much more substantial than the “collection of Indian tales, a human jungle book”, which Mount modestly describes as his aim in the introduction.¹⁹⁸ The book shows how much Britain lost in 1947 on the Independence of India. Most importantly, it provides the jaw-dropping scale of the violence, cruelty, racism and war crimes it had taken to found and maintain that Raj by brute force. It must never be forgotten that, in the final analysis, the Indian empire was built by the sword and erected over the dead bodies of hundreds of thousands of Indians.

THE INDIAN SEPOY MUTINY

The Indian Mutiny was the most traumatic single event to mark the British experience in India. This experience was from the first appearance of the EIC in the early 17th century to the grant of Indian independence in 1947.¹⁹⁹ This mutiny was the shocking of all; it took place among the troops, whose loyalty had been the mainstay of British power since its sepoys (infantry) and sowars (cavalry) had won England dominance in India in the Battle of Plassey in 1757.

¹⁹⁸ *The Tears of the Rajas: Mutiny, Money and Marriage in India 1805–1905* by Ferdinand Mount, Simon & Schuster, pp.773.

¹⁹⁹ Article shared by K. Singh.

The Muslim and Hindu sepoy were offended by the use of pig and cow fat as lubricants for cartridges, which they viewed as sacrilegious. There was a deeper force driving the insurrections, however: reaction to rapid social change brought by the British to India.

The mutiny began in the cantonment (garrison) of an Indian cavalry regiment on 10 May 1857, at Meerut. The mutinous soldiers then headed for nearby Delhi, where the last impotent monarch of the Mughal dynasty, Bahadur Shah II, resided with the vain hope that he could revive the empire of his great predecessors. However, from the very beginning, the Indian Mutiny was not the apocalyptic uprising of native troops; most of the rebellion was confined to the high-caste Hindu soldiers of the Bengal army, who had shown signs of dissatisfaction for years at their caste slowly losing prominence. The rebellion spread throughout north-central India, and cantonments in Cawnpore and Lucknow were besieged by the mutineers. It did not spread to the new regions of the empire, like the Punjab, with its Sikhs, or the Northwest Frontier, with its Pashtun population, because the Hindus and Muslims of those regions had been anti-Mughal.

The bloodiest single incident of the mutiny took place at Cawnpore, where the British cantonment was besieged by rebels under the command of Nana Sahib, who had nursed a grievance against the East India Company. Major-General Sir Hugh Wheeler was in command at Cawnpore and was unprepared for what was to come. Although the news of the mutiny had spread, Wheeler took no precautions to protect his men, women, and children. On the night of June 4, 1857, the sepoy at Cawnpore mutinied. However, just as at Meerut, in spite of the hostility of their fellow soldiers, some Indian sepoy cast their lot with the British.

By 25 June 1857 Wheeler surrendered to Nana Sahib, accepting his promises of safe conduct. But when on June 27 the British marched out to the boats that would supposedly take them to safety, they were attacked by Nana's men, and none escaped. Those who survived were imprisoned in what would become known as the Bibigarh, the "House of the Women," since most of the men were already dead; the women were murdered later. When the British recaptured Cawnpore, the atrocities so horrified the troops that they exacted grim retribution.

While the tragedy at Cawnpore was being played out, Sir Henry Lawrence managed to hold out in the British Residency at Lucknow with a garrison of some 1,800 British men, women, and children, and some 1,200 Indian sepoy. Once again, Indian soldiers had chosen to remain loyal to their officers. Although Lawrence was killed on July 4, the defenders held out against some 20,000 mutineers in one of the great epics of British history. Finally, on 9

November 1857 General Colin Campbell, who had earned fame at the Battle of Balaklava during the Crimean War, led a relieving column that smashed the rebels still besieging Lucknow.

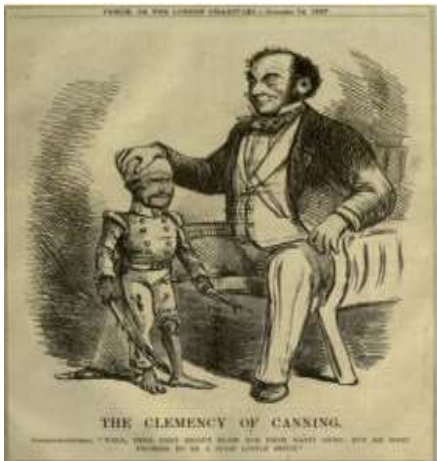
Meanwhile, the final phase was being played out in Delhi, where the mutineers from Meerut had headed. Delhi fell on 20 September. Mopping-up action continued to 1858. Its end also spelled the end of the Mughal dynasty and the EIC.

The British Retribution After the Mutiny

India's secret history was a “A holocaust, one where millions disappeared. The Author, Misra, says British reprisals involved the killing of 10 millions, spread over 10 years.”²⁰⁰



Indians (some innocent) tied to canons and blown to bits of pieces



²⁰⁰ In *War of Civilisations: India AD 1857*, Amaresh Misra, a writer and historian based in Mumbai,

A cartoon from Punch magazine in 1857 showing Lord Canning saying:
"Well, then, they shan't blow him from nasty guns, but he must promise to be a good little Sepoy"

In the battle of Cawnpore (now Kanpur), India, the entire British garrison died either in the battle or later massacred with women and children. Their deaths became a war cry for the British. A controversial new history of the Indian Mutiny, which broke out 150 years ago and is acknowledged to have been the greatest challenge to any European power in the 19th century, claims that the British pursued a murderous decade-long campaign to wipe out millions of people who dared rise up against them. Misra argues that there was an "untold holocaust" which caused the deaths of almost 10 million people over 10 years beginning in 1857. Britain was then the world's superpower but came perilously close to losing its most prized possession: India.

Conventional histories have counted only 100,000 Indian soldiers who were slaughtered in savage reprisals, but none have tallied the number of rebels and numerous civilians killed by British forces desperate to impose order, claims Misra, who says he was surprised to find that the "balance book of history" could not say how many Indians were killed in the aftermath of 1857. This is remarkable, he says, given that in an age of empires, nothing less than the fate of the world hung in the balance.

"It was a holocaust, one where millions disappeared. It was a necessary holocaust in the British view because they thought the only way to win was to destroy entire populations in towns and villages. It was simple and brutal. Indians who stood in their way were killed. But its scale has been kept a secret," Misra told the Guardian.

Misra calculations rest on three principal sources. Two are records pertaining to the number of religious resistance fighters killed either Islamic mujahideen or Hindu warrior ascetics committed to driving out the British. The third source involves British labour force records, which show a drop in manpower of between a fifth and a third across vast areas of India, which as one British official records was "on account of the undisputed display of British power, necessary during those terrible and wretched days - millions of wretches seemed to have died."

There is a macabre undercurrent in much of the correspondence. In one incident Misra recounts how 2 m letters lay unopened in government

warehouses, which, according to civil servants, showed "the kind of vengeance our boys must have wreaked on the abject Hindoos and Mohammadens, who killed our women and children."

The figure as to the number of deaths given by Misra has been challenged in India and Britain.

"It is very difficult to assess the extent of the reprisals simply because we cannot say for sure if some of these populations did not just leave a conflict zone rather than being killed," said Shabi Ahmad, head of the 1857 project at the Indian Council of Historical Research. "It could have been migration rather than murder that depopulated areas."

While some people have challenged Misra's figure as being exaggerated, others say Misra has done well to unearth anything in that period, when the British assiduously snuffed out Indian versions of history.

"There appears a prolonged silence between 1860 and the end of the century where no native voices are heard. It is only now that these stories are being found and there is another side to the story," said Amar Farooqui, history professor at Delhi University. "In many ways books like Misra's and those of [William] Dalrymple show there is lots of material around. But you have to look for it."

What is not in doubt is that in 1857 Britain ruled much of the subcontinent in the name of the Bahadur Shah Zafar, the powerless poet-king improbably descended from Genghis Khan. Neither is there much dispute over how events began. On 10 May Indian soldiers, both Muslim and Hindu, who were stationed in the central Indian town of Meerut revolted and killed their British officers before marching south to Delhi. The rebels proclaimed Zafar, then 82, emperor of Hindustan and hoisted a saffron flag above the Red Fort.

In the opinion of Misra what follows was nothing short of the first war of Indian independence, a story of a people rising to throw off the imperial yoke. However, critics say the intentions and motives were more muddled; a few sepoys misled into thinking the officers were threatening their religious traditions. In the end, British rule prevailed for another 90 years.

Misra's analysis breaks new ground by claiming the fighting stretched across India rather than accepting it was localised around northern India. Misra says there were outbreaks of anti-British violence in southern Tamil Nadu, near the Himalayas, and bordering Burma. "It was a pan-Indian thing.

No doubt." Misra also claims that the uprisings did not end out until years after the original mutiny had fizzled away, countering the widely held view that the recapture of Delhi was the last important battle.

For many the fact that Indian historians debate 1857 from all angles is in itself a sign of a historical maturity. "You have to see this in the context of a new, more confident India,"²⁰¹ In the 1940s and 1950s the rebellions were seen as an embarrassment. All that fighting took place in India when Nehru and Gandhi preached nonviolence. But now the year 1857 is becoming part of the Indian national story. That is a big change.

Following the 1857 rebellion, here are a few quotes from Europe:

"I wish I were commander-in-chief in India ... I should proclaim to them that I considered my holding that appointment by the leave of God, to mean that I should do my utmost to exterminate the race."

Charles Dickens:

"The question is not whether the English had a right to conquer India, but whether we are to prefer India conquered by the Turk, by the Persian, by the Russian, to India conquered by the Briton."

Karl Marx

"Intervene in favour of the Indians, launch all our squadrons on the seas, join our efforts with those of Russia against British India ...such is the only policy truly worthy of the glorious traditions of France."

L'Estaffette, French newspaper

"We sincerely hope that the terrible lesson thus taught will never be forgotten ... We may rely on native bayonets, but they must be officered by Europeans."

The Guardian

False Reports and British Propaganda

The scale and savagery of the punishments by the British were considered as largely appropriate and justified by the British people back home. They are said to have been shocked by a barrage of press reports about atrocities carried

²⁰¹ Said Jon E Wilson, lecturer in south Asian history at King's College London.

out against Europeans and Christians by Indians. The problem however was that most of the press reports about Indian atrocities were **false** and had been deliberately spread by the British government and military command in order to justify the repression of the rebellious Indians.

British newspapers printed various “eyewitness” accounts of the rape of English women and girls that were later found to be, in general, **false**. One such account published by *The Times*, regarding an incident where 48 English girls as young as 10 had been raped by Indian rebels in Delhi, was **criticised as false propaganda** by Karl Marx who pointed out that the story was written by a clergyman in Bangalore, far from the events of the rebellion. In addition, the British public had for many years been subjected to **incessant racist propaganda** that played a major part in the effective spread and maintenance of the British Empire. The Indian rebellion was, for the British public, just one more example of the ingratitude of the 'barbarous wretches' that the British were benevolently attempting to civilize.

As an example of the effectiveness of the British elite's efforts to inculcate their own morality into the minds of the British population, here is a contemporary quote of Charles Dickens:

"I wish I were Commander in Chief over there [India]! I would address that Oriental character which must be powerfully spoken to, in something like the following placard, which should be vigorously translated into all native dialects, 'I, The Inimitable, holding this office of mine, and firmly believing that I hold it by the permission of Heaven and not by the appointment of Satan, have the honor to inform you Hindoo gentry that it is my intention, with all possible avoidance of unnecessary cruelty and with all merciful swiftness of execution, to exterminate the Race from the face of the earth, which disfigured the earth with the late abominable atrocities.'"

Many people who enjoy reading books of Dickens may now know how silly he was to have made such a statement without analysing the true facts.

The total number of Indians killed by the British during the rebellion is hard to come by, but by the analysis of Misra the high number appears to have some credence. High estimates go into the millions, with many millions more displaced. But for the British no more than 2,000 British troops lost their lives.

The rebellion having been crushed, the British government decided that a change of guard, if only in name, might be a good way to stave off any further national uprisings in India. Therefore, the EIC was nationalised under the

Government of India Act 1858 and the British Crown assumed direct administration of the country in the form of the “British Raj”. But freedom to the Indians in their own country still a long way off. Within a few years, the shadow of death would once again be cast across the subcontinent by manmade famines as explained elsewhere

General Rawlinson commented:²⁰²

"You may say what you like about not holding India by the sword, but you have held it by the sword for 100 years and when you give up the sword you will be turned out. You must keep the sword ready to hand and in case of trouble or rebellion use it relentlessly. Montagu calls it terrorism, so it is and in dealing with natives of all classes you have to use terrorism whether you like it or not."

This is but a small window on the terrorism employed by the British elite in their centuries-long efforts to deal with popular insurgency in India and Ireland. There are many other examples from the 18th and 19th centuries from many other areas of the British Empire that could be drawn on to underline the point, but hard data is scarce.

AMRITSAR MASSACRE IN INDIA

When peaceful protesters defied a government order and demonstrated against British colonial rule in Amritsar, India, on 13 April 1919, they were blocked inside the walled Jallianwala Gardens and fired upon by Gurkha soldiers.²⁰³

The soldiers, under the orders of Brigadier Reginald Dyer, kept firing until they ran out of ammunition, killing between 379 and 1,000 protesters and injuring another 1,100 within 10 minutes. **MUCH HIGHER FIGURES** Brigadier Dyer was later lauded a hero by the British public, who raised £26,000 for him as a thank you.

On April 13, 1919, thousands of peaceful protesters defied a government order and demonstrated against British rule in Amritsar, India. Men, women, and children all descended on the walled Jallianwala Gardens, hoping to make their voices heard. What happened next was one of the lowest points in British history.

At 4:30 pm, troops blocked the exits to the Garden and opened fire on the crowd. They kept firing until they ran out of ammunition. In the space of

²⁰²The military commander in chief in India in 1920.

²⁰³ https://en.wikipedia.org/wiki/British_war_crimes

ten minutes, they killed between 379 and 1,000 protesters and injured another 1,100. A stampede caused a lethal crush by the blocked exits. Over 100 women and children who looked for safety in a well drowned. Rifle fire tore the rest to shreds.

When the news reached London, Parliament was so shocked it recalled the man who ordered the massacre, Brigadier Reginald Dyer. In a depressing twist of fate, the British public labelled him a hero and raised £26,000 (around \$900,000 in today's money) for "the man who saved India." He died peacefully, convinced right to the end that his mindless slaughter had been morally justifiable. This is the callous thinking of the British.

"Sometimes, strolling through the ruins of earlier civilisations, we idly wonder what it must have been like to live through the end of one of them."²⁰⁴ Ferdinand Mount wrote a long, wonderfully discursive and reassuringly old-fashioned book regarding the story of the British in India through the lives of one British family, the author's ancestors, the Lows of Clatto in Fife.

CONCLUSION

In the British military exploits in India, they secured enormous benefits for themselves. Clive initial efforts was enormously successful. It culminated eventually with the subjugation in some three-quarters of India and the creation of the British empire in India. Apart from the military success, by bribery and trickery, there was the start of the looting of Indian wealth and the transformation of India for the benefit of Britain

The Sepoy rebellion in 1857 against the British was mercilessly suppressed. In a period of retribution of 10 years, some 10 million Indians were killed, most of whom were innocent. Those responsible for the rebellion were tied to the mouths of canons and blown to bits of pieces. Official record shows only 100,000 being killed, though millions could not be accounted for. There was clearly a cover up.

General Dwyer in 1919 was responsible for the most brutal attack on unarmed Punjabis. He ordered his troops to gun down men, women and children who were gathered in an enclosed area for a meeting. This news was suppressed for some months. Instead of the British Government taking severe

²⁰⁴ Writes Ferdinand Mount at the end of *The Tears of the Rajas*. 'Now we know for ourselves.'

action against Dwyer for his obnoxious and callous act, he was awarded a large sum of money. Also Rudyard Kipling praised his actions and set up a fund for him in which contributions were made to the extent of £26,000.

There were many other military events in India, all of which eventually ended for the benefit of the British. For example, Tipu Sultan was very successful in a few battles against the British by using rockets against them. But it was the son of Robert Clive who was able to defeat and kill Tipu Sultan. This was followed by a great deal of looting of treasures and artefacts. Some \$300,000 (originally looted by Tipu Sultan from Hindu temples) were confiscated and sent to England for the benefit of mainly the Rothschilds family, the major shareholder of the EIC.

End of Ch 10

CHAPTER 11

BRITISH ORGANISED ECONOMIC BANDITRY

A GREAT DEAL OF EDITING REQUIRED

The British were deliberately involved in dismantling the economy of India which had been the greatest or one of the two greatest in the world. Up to 1700 AD the Indian GDP averaged was 25 to 33 % of the world' GDP. This spectacular achievement made India a target for foreign invasions and plunders. The last and most successful plunderers were the British.

The British exploited India for some 200 years. India was the largest, the longest dominated and exploited territory of British conquests. India was:

- (a) the richest field of investment for the British;
- (b) the source of incalculable plunder and profit;
- (c) the base for expansion in Asia;
- (d) the inexhaustible reservoir of material and human resources for British wars (e.g., some 2.5 million Indians fought in WWII);
- (e) the focus of British strategies and the bulwark of domination around the world; and
- (f) the complete demonstration of the ruthless workings and results of the colonial system of modern imperialism.

Following the British imperial rule over 200 years, the picture that resulted in India was one of poverty and misery of the masses. It is without comparison in the world, more so because up to the 18th century the economic condition of India was most advanced: Indian methods of production and organisation hitherto could compare with or was superior to those in any part of the world.

The wealth of India attracted every European colonising power. The bitter struggles for the glittering Indian prize were fought on the battlefields of Europe and India alike. Britain was successful, sometimes by the use of trickery and bribery, in defeating not only her European rivals, but also the native rulers of India. The consolidation of British domination in India paved the way for her subsequent world supremacy. The conquest and exploitation of India helped significantly for capitalist development in Britain, providing direct support to her whole social and political structure. The wealth plundered from India was the main source of the accumulation of capital

which made possible the British industrial revolution. Most importantly, the exploitation of the Indian market and of Indian raw materials provided the basis of British industrial expansion in the 19th century. India became the field of investment for a quarter of British overseas capital holdings, and sent to Britain roughly £150 million annually, as a tribute, in various forms.²⁰⁵

INDIA'S ECONOMY IN THE 18th CENTURY

In the 18th century India was not only a great manufacturing country but was also great agriculture. The products of the Indian loom supplied the markets of Asia and Europe. It is, unfortunately, true that the EIC and the British Parliament, following the selfish commercial policy more than a hundred years ago, discouraged Indian manufacturers in the early years of British rule in order to encourage the rising manufactures of England. Their fixed policy, pursued during the last decades of the 18th century and the first decades of the 19th century, was to make India subservient to the industries of Great Britain, and to make the Indian people grow raw produce only in order to supply material for the looms and manufactories of Great Britain.²⁰⁶

British Colonisation of India

The British had a clear goal: to westernise and Christianise India, using all possible means, not for the benefit of India, but for economic benefits to Britain.²⁰⁷ Identity (Distortion & Appropriation) | 19-11-2016

INDIA BEFORE THE BRITISH CONQUEST

One of the main reasons for the Europeans to sail the oceans was to find new trade routes to Asia, especially, to India. The adventure was inevitable as the land route to Asia was now held by the Ottoman Empire since 1453 AD. This was when Constantinople was captured by the Ottomans, which led to the fall of the Byzantine Empire and an alternative trade route had to be discovered, for the sake of trade and profits.

But, besides monetary prospects, another significant reason/motivation for all European colonisations in different parts of the world is almost always ignored. It was an inherent ideology of “western supremacy”. This idea is

²⁰⁵ The British Conquest of India. From New International, Vol. 8 No. 2, March 1942, pp. 46/ndash;49. [1] Transcribed by Ted Crawford. Marked up by Eide O’Callaghan for ETOL.

²⁰⁶ This was an explanation given by Historian Romesh Chandra Dutt.

²⁰⁷ <http://indiafacts.org/white-mans-burden/> Shrinidhi Rao @ShrinidhiRaya91

often referred to as “the white man’s burden”: a self-proclaimed responsibility of the west to subjugate and civilize any other person, who does not fall under the category of the “west”.

Accordingly, Europeans, who “discovered” India had both intentions in mind. But it was the British, who were the most successful among them. They not only succeeded in controlling most of the Indian territory, but also successfully colonised various aspects of the Indian society like culture, politics, economy and education. They have since become an inseparable part of Indian history. Hence, in their conquest of India, two important objectives of the British emerge: profit and spreading civilisation among Indians. This chapter shows how the hostile and atrocious policies of the British, intended to achieve the above mentioned objectives, systematically impoverished the Indians, both physically and mentally.

Financial Atrocities

Before proceeding to look at how the British rule shattered the Indian economy, the respective macro-economic situations that prevailed in Britain and India before the Indian subjugation are given.

Britain in Poor Shape. In the 16th and 17th centuries Britain was in a bad shape. In the 16th century, “England was a backward country”.²⁰⁸ In the early 17th century Britain was, “oppressed by misgovernment or scourged by civil war, (with) affordable little capital to extend trade, or protect it” according to Mill.²⁰⁹ Specifically, from the available data, the GDP of Britain was only \$2,815 million.²¹⁰ However, in contrast India was the richest country on earth until early periods of the 2nd millennia. Accordingly, India’s GDP in the year 1000 AD was approximately \$33,750 million. Five centuries later (1500 AD), it was \$60,500 million. In 1700 AD, it was \$90,750 million.²¹¹

India was also one of the major trading nations in the 18th century. India had a monopoly in the supply of high quality finished textiles and spices. By

²⁰⁸ William Robertson on Historical Causation and Unintended Consequences. Robertson. British Colonization of India | IndiaFactsIndiaFacts indiafacts.org/british-colonization-india/ 19 Nov 2016.

²⁰⁹ Refer to Lala Lajpat Rai, “Unhappy India”, Popular Edition, (Revised & Enlarged.), Banna Publishing Co, Calcutta, 1928. (pdf file), https://hindustanbooks.com/books/unhappy_india/Unhappy_India.pdf

²¹⁰ In 1990 international \$, same unit until otherwise specified) in 1500 AD and \$10,709 million during 1700 AD [Angus Maddison].

²¹¹ *Ibid.*

1750, her trade amounted to about 24.5% of the total world trade. India and China (whose contribution was a little over 32%) together contributed to more than half of the total world trade.²¹² India's GDP in 1870 AD was \$134,882 million and it was \$222,222 million in 1950 AD. However, the GDP of Britain rose to \$100,179 million (at 5% average growth) in 1870 AD and then sharply rose to \$347,850 million in 1950²¹³

The rates of growth for both the countries show the vast gap between their economic growths. Through the 250 years from 1700-1950, the average growth rate of India was only 0.6%, whereas Britain grew at an average rate of 12.6%. Whereas the UK economy was only 4.6% of the Indian economy in 1500 AD; it was around 12% in 1700 AD. It then rose to be around 74% of the Indian economy in 1870 AD. (It should be noted that the British economy was already on an upward trend during the early 19th century to be around 32.5 % of the Indian economy in 1820 AD. This period from mid-18th century to mid-19th century was when the EIC had directly controlled many Indian territories and ports. Then, finally in 1950 AD, the process had reversed and the Indian economy had become around 64% of the British economy. This clearly shows the rise of Britain and a simultaneous fall of the Indian economy during the period of the British engagement in India.

In the early second half of the 18th century, England witnessed a tremendous change in its economy and society by reason of the Industrial Revolution. This resulted in dramatic improvements in working culture, people's income and their health and lifestyles. This was experienced all over continental Europe. The industrial revolution gave a big push to Britain's economy, but a major portion of the huge capital investments that was required for the success of the revolution was itself supplied by India.

British Hostile Financial Policies in India

The hostile financial policies of the British in India significantly and substantially contributed to the industrial revolution in Britain. These policies include ruthless taxation, discouraging Indian industries like textile and shipbuilding, trade restrictions, among others. They significantly contributed

²¹² David Clingingsmith & Jeffrey G. Williamson - 2004 - Cited by 26 - Related articles India's De-Industrialization Under British Rule: New Ideas, New Evidence. NBER Working Paper No. 10586. www.nber.org/papers/w10586.pdf

²¹³ Angus Maddison, "The world economy: A millennial perspective", OECD, 2001.

to the downfall of the Indian economy. The British under both EIC and the British crown simply shipped away huge amounts of wealth with practically no returns to India. In the words of Macaulay:

“...treasure flowed to England in oceans; and what was lacking in England to make the fullest possible use of the mechanical inventions made by Watt and others was supplied by India. The influx of Indian treasure added considered to England’s cash capital....”²¹⁴

The British trade with India opened the doors of fortune to the EIC. A brief analysis of the British taxation policy in India would assist in understanding the general scenario at that time as carried out by Hyndman, a British author, who as a responsible English man and was the biggest critic of the British conduct in India.

According to Hyndman, the total tax levied on the Indian people during 1857 was £24,110,000, i.e., some 2 shillings, 6 pence per head. However, in 1876, it had drastically risen (in 20 years) to become £36,000,000 amounting to the per capita tax of 3 shillings and 9.5 pence. Hyndman postulated the per capita produce (can be considered as an income) was 31 shillings and 6 pence from the mid-18th to the mid-19th centuries.²¹⁵ To know how much of this was needed to provide for the actual living expenses (necessities of life), Hyndman looked at the maintenance charge of a prisoner in the then Indian prisons. This was costed around 46 shillings or £2.3 to maintain a prisoner per year. This, however, does not include enough clothing, house allowances, repairs, costs of household equipment, among other items.

Thus, the situation was a person needed more than 46 shillings for subsistence plus 3 shillings and 9.5 pence to pay off his/her taxes but earned an Income of only 31 shillings and 6 pence. That is, all his expenses, including the taxes may have required more than 50 shillings (at least around 55 to 60 shillings), but his income was only around 31 shillings. This huge deficit in a person’s balance sheet was not an aberration, but continued yearly for many decades. This caused the financial situation of the people to deteriorate. In turn, it forced the people to borrow money from moneylenders, which inevitably may have placed them in insurmountable debts.

²¹⁴ Lala Lajpat Rai, “Unhappy India”, Popular Edition, (Revised & Enlarged.), Banna Publishing co., Calcutta, 1928. (pdf file), https://hindustanbooks.com/books/unhappy_india/Unhappy_India.pdf

²¹⁵ *Ibid.*

Hyndman, thus, observes:

“...Even as we look on, India is becoming feebler and feebler. The very life blood of the great multitude under our rule is slowly, yet ever faster, ebbing away....”

But, the terrible financial situation explained in people’s welfare did not curtail the loot carried on by the British. This loot: the outflows of huge amounts of cash and various objects of very high monetary value from India to Britain during the colonial periods, are often referred to as a “drain”. Though, the exact amount of the “drain” may never be known, many economists have given varying, but reliable estimates of this loot after examining the issue in depth.

Estimates of British Loot

The total outflow of wealth (in the form of taxes, tributes, profits, etc.) from India to Britain was estimated by Mr Digby to be approximately £6,080 million (for the period up to the end of the 19th century only). However, Hyndman, writing in 1906, puts the figure at £40 million per annum, while Mr A.J. Wilson fixed it at £35 million per annum.²¹⁶ On the other hand, **Mr Shashi Tharoor, MP in the Indian Parliament (Rajya Sabha)**,²¹⁷ vehemently argued that the British loot of the Indian treasure escapes the imagination and amounts to a total of approximately £3.4 trillion.

Although the above figures may seem enormous, they capture only one side of the story. The public debt of India (payments from India for British expenses on wars and expeditions, etc., which was often not adequately paid back) was around \$35,000,000 in 1792. Gradually, it rose to be \$215,000,000 in 1845, \$1,535,000,000 in 1913 and \$3,500,000,000 in 1929.²¹⁸ However, the total contribution from India, in all respects to British wars alone, amounts to approximately £9.25 billion (in today’s value) according to Mr Tharoor.

Adding to this loot was the immense pain inflicted upon India, by the British, directly or indirectly, by caring little for the lives of millions of Indians who perished. While violent crushing of hundreds of freedom fighters was almost a routine, an estimated number of deaths due to famine in India,

²¹⁶ Lala Lajpat Rai, “Unhappy India”, Popular Edition, (Revised & Enlarged.), Banna Publishing co., Calcutta, 1928. (pdf file), https://hindustanbooks.com/books/unhappy_india/Unhappy_India.pdf

²¹⁷ In a recent debate at the University of Oxford.

²¹⁸ Figures from Will Durant

since 1770 to the date of independence, stood at over 45 million people. However, these deaths were not due to the lack of production of food. The available food was either shipped away or was sold at outrageous prices, which almost always forced the already poverty stricken population to starve to death.

Seeing the then situation of the people, Sir Wilfred Scawen Blunt says:

“Though myself a good conservative... I own to being shocked at the bondage in which the Indian people are held.... And I have come to the conclusion that if we go on developing the country at the present rate, the inhabitants, sooner or later, will have to resort to cannibalism, for there will be nothing left for them to eat”.²¹⁹

It should also be noted that the Indian economy, which contributed at least 23 % of the world economy during the 17th-18th centuries was down to around 4% by 1947. Such was the loot conducted by the British for most of their period in India. This, however, does not reflect the exact picture of the sufferings of the then people. The conditions of the Indian poor can only be imagined for generations after generations. Moreover, this was not the only tool used by the British to break the Indian people. Apart from the physical damage done by financial atrocities, most importantly the British wanted to influence the minds of the Indians too.

English Education: A tool of mental subjugation

The British found out that the best possible way to enslave the minds of the Indians was through the introduction of their English education. The indigenous education system, which was referred to as “A beautiful tree” by Mahatma Gandhi was totally dismantled and destroyed. A strong emphasis was given to teaching the Indians about European literature, western art and languages, so as to make the English speaking Indians alien to their own culture and traditions. The objective was for them to forget their glorious past.

Thomas Babington Macaulay infamously argued²²⁰ that the British had to do their best to create a class of individuals in India, who would be Indian in blood and colour, but English in tastes, opinions, morals and intellect. After discounting Indian culture, arts, languages, etc. as primitive and useless, he

²¹⁹ British Colonization of India | IndiaFactsIndiaFacts indiafacts.org/british-colonization-india/

²²⁰ In his “Minute on Indian Education” (2/2/1835) delivered at the British parliament.

declared that an entire library of eastern literature was equivalent to just one shelf of English literature in a English library.

It was vastly argued by many like Carey and Wilberforce that the barbarity in which the Indians lived was bitter and the only cure for this was to cut them off from their Indian-ness. The British also believed that the presence of westernised Indians would be collaborators and, therefore, would facilitate in the smooth function of the Raj. Their aim was to rule India indefinitely. In a paper presented to the parliamentary committee on education in India in 1853, Trevelyan observes, thus:²²¹

“...The natives will not rise against us because we shall stoop to raise them; there will be no reaction because there will be no pressure; the national activity will be fully and harmlessly employed in acquiring and diffusing European knowledge, and naturalizing European institutions.”

To forward this cause, various seminaries were started to educate the Indian youth in English and western literature. No doubt, these institutions provided the much needed knowledge of modern sciences to young Indians, but at the same time, they not only alienated these young Indians from their culture, but also from indigenous knowledge systems (both science and arts). Thus, in a highly systematic manner, English and everything associated with it was promoted and made to replace India's indigenous education system.

It was decided in 1835 by the then Governor General of India that no new support or assistance would be provided to teachers and students pursuing native subjects and languages. In this regard, all the funds of education would be spent on promoting English education alone.

Following this, Trevelyan²²² provides the statistics for the sale of books by the School Books Society for the years 1834 and 1835; out of a total of 51,823 books sold; 31,649 were English books; 4,525 books were partly in English; only 16 books were of Sanskrit and all the remaining books were either in Arabic, Persian, Urdu, Bengali or Hindi.

In noting the success of the new education policy, Trevelyan said that there had been a wide taste for English among the youth trained in the Hindu college

²²¹Sir Charles E. Trevelyan, an officer of the Bengal civil service presented to the parliamentary committee on education in India in 1853.

²²² Charles E Travelyan, “On the education of the people of India”, London: Longman, Orme, Brown, Green, & Longmans, Pater Noster -Row. 1838. (pdf file), <https://archive.org/details/ontheeducationof015100mbp>

at Calcutta and noted that the moral effect of the English education was so deep that some of the Hindu youth born in noble families had developed an impatience for the restrictions of Hinduism and also a disregard for its ceremonies and rituals. He then notoriously predicted that another generation of such people would alter the very fundamental notions and feelings of the Hindu community. This perhaps was the first sign of self-alienation; some Indians developing a sense of animosity towards their own identities.

However, Swami Vivekananda rightly observes on the issue of English education that:

“The child is taken to school and the first thing he learns is that his father is a fool, the second thing that his grandfather was a lunatic, the third thing that all his teachers are hypocrites, the fourth that all his sacred books are a mass of lies. By the time he reaches sixteen, he is a mass of negation, lifeless and boneless.”

THE BRITISH PROCESS OF DESTROYING INDIA

The British used various methods for the plundering and destruction of India. The first steps of this destruction were carried out by:

- (a) the EIC's colossal direct plunder, such as in Bengal where the treasury was emptied and several ship loads of gold, silver and artefacts were sent to England;
- (b) the British neglect of irrigation and other public works in India;
- (c) the wrecking of the Indian land system and its replacement by a system of landlordism and individual land holding;
- (d) the conversion of Indian agriculture mainly for cash crops, such as tea, indigo and opium for exports, at the expense of growing food and grains for the growing population; and
- (d) the direct prohibition and heavy duties on the export of Indian manufactures to Europe, and in particular to the UK.

But it was the operations of 19th century British industrial capitalism and the deliberate government policies they implemented in India that decisively destroyed the Indian economic structure. The British industrial capitalists had a clear cut aim in India. This aim was to relegate India to an agricultural

colony of British capitalism, supplying raw materials to Britain and to make India a market for its manufactured goods.

By reason of their imperial policy, Britain captured and developed the Indian market for absorbing goods based on her modern and superior machines which were made possible from accumulated capital plundered in India. At the same time state power was used to block the export of Indian goods to Europe and permit the free entry of British goods to India. The consequence of the use of such a power was the destruction and collapse of Indian manufactures on account of the unequal struggle against British competition. Thus, there was a ruin of millions of artisans and craftsmen in India in the absence of any growth of newer forms of industry. There was not only a destitution of large numbers of population but also the degeneration of old urban centres of Indian manufactures, such as Dacca, Murshidabad, and Surat. These urban areas were depopulated and there was laid waste.

Following their conquest of India, the British administration was carried out in a piecemeal and in the most ruthless, vindictive and deceitful manner. It differed substantially from every previous conquest of India. While earlier foreign conquerors did not tamper much with the traditional economy, British imperialism “broke down the whole framework of Indian society.”

The British destruction was not confined to the towns: “The handloom and the spinning wheel were the pivots of the structure of Indian society” which was based on the “domestic union of agricultural and manufacturing pursuits.”²²³ The British broke up the Indian handloom and destroyed the spinning wheel; they struck at the roots of the Indian society, in destroying the equilibrium of the village economy. The consequence was that they produced “the greatest ... social revolution ever heard of in Asia”. In this manner the British acted only by the vilest interests, and they were stupid in the manner of enforcing them.

In the consolidation of their conquest of India and to develop the Indian market and Indian resources for further exploitation by the British capitalist class as a whole, the EIC was replaced in 1858 by the British Crown for direct governmental administration. After a century of neglect of the most elementary functions of government, the British started a process of the active development of the country by:

²²³ BLPI: The British Conquest of India (1942) - Marxists Internet Archive
<https://www.marxists.org/history/etol/newspape/ni/vol08/no02/blpi.htm>

- (a) building a network of railroads;
- (b) the development of roads;
- (c) the introduction of the electric telegraph and of a uniform postal system;
- (d) giving the benefits of Western education to a limited class of Indians but at the same time destroying the native schools in every village rendering the masses illiterate; and
- (e) the introduction of the European banking system into India.

In the process of opening up India for commercial penetration, and supplying a market for British iron, steel and engineering industries, the foundations of a new stage were laid for the development of British capital investments in India. A great deal of the benefit from the above investments, such as in railways, was initially for the British in transporting raw materials to the ports and for the dissemination of British manufactured goods in India.

Plunder and Financial Capital

Towards the end of the 19th century and the beginning of the 20th century was the period of modern imperialist expansion in India by an intensification of British exploitation. There was a corresponding change in character resulting in the finance-capitalist exploitation of India that predominated in all other methods. But the new type of exploitation did not disturb the then present system of plunder, and industrial and trading exploitation. British capitalist investment in India took a new character; it developed more rapidly in the second half of the 19th century as was seen in the development of the railways and the introduction of tea, coffee and rubber plantations and other minor enterprises. These were for cash crops at the expense of the production of grain for the masses.

British capital in India developed not on the basis of the export of British capital. It was acquired through the plunder of the Indian people and reinvested in India as a rich source of interest. Thus the sterling debt of the Indian government included more than one-third of the total holdings of British capital; it has been manipulated to include the cost of every imperial undertaking (such as wars for the subjugation of India, and other colonial wars) which could conceivably be charged to India. The resultant charges amounted to a colossal amount which bears no relation to the costs of the public works schemes carried out, and of railway construction (themselves

multiplied by wasteful spending). The almost continuous excess of the value of Indian exports to Britain over that of imports left no room for a surplus in favour of India. At the same time the volume of British holdings in India kept increasing.

Between 1913 and 1937 there was the post-war weakening of Britain's share of the Indian market in the face of foreign competition and the rise of Indian industry (especially cotton). At the same time British imperialism has consolidated its financial stranglehold on the Indian economy as its chief source of profit in India. There was an increase in the proportion of Britain's total overseas investment in India. The increase was from 11 % in 1911 to 25 % in 1937. However, there has been since 1927 a notable decrease in the actual volume of British capital newly invested in India. This reflects the general stagnation of the economic development of India.

British capital investments in India have never led to the industrialisation of India on a scale proportionate to their volume. There was colossal waste in the railway construction of the 19th century; the unproductive expenditure swelled India's public debt. This created the glaring disproportion between the size of British investments and the slow economic development of the country. Up to 1914, 97 % of British capital invested in India was devoted to purposes of government in relation to wars, the heavy costs of bureaucratic administration, levies for costly durbars, etc., transport, plantations, and finance. These investments served only as auxiliaries to the commercial penetration of India and its exploitation as a source of raw materials and a market for British goods. They did not lead to the development of modern industry in India on any commensurate scale.

Britain Deliberately Hindered Industrial Growth in India

The industrial development promoted by the British in India which has taken place in the early decades of the 20th century bears no relation to Indian needs, having regard to India's vast population. India's vast resources have never been tapped. The rate of industrial advance was far lower than that of other large non-European countries; it has not, even in modern times, kept pace with the decline of Indian handicrafts. Thus from 1911 to 1931 there has been a reduction in the proportion of the population dependent on the manufacturing industry.

British imperialism was responsible for greatly impeding the growth of Indian industry for fear of competition with home industries in the UK. There

was not only administrative neglect by a hostile tariff policy but also unfavourable currency manipulations. Up to 1914 this policy of opposition to industrial development in India was openly followed, particularly by the removal of import duties in India on competing British goods. The brief and half-hearted reversal of policy after 1914 and during the period when British capital flowed in to share in the profits of the post-war boom was nullified by the later raising of the exchange rates, which disastrously hit Indian exports.

Under these conditions, there was a very slow rate of development of modern industry in India, and in a lop-sided fashion, chiefly in light industry. The basis necessary for the development of heavy industry has never been laid. Until 1914, large organised production in India was mainly in relation to cotton, jute, coal mining, tea, rubber and coffee plantations. The post-war period (after 1919), when foreign competition was reduced, was marked by a short and feverish boom. This led to the development of other industries, including steel and iron, cement, manganese and other minor types. This period was utilized by British capital, which during the years 1921 to 1923 flowed in at an average annual rate of over £30 million sterling. However, this brief boom was followed by a period of stagnation and decline, prolonged by the currency policy of the government, and finally intensified by the world crisis of 1929-1931. This signified the entry of world capitalism itself into a period of decline.

Indian industry before 1947 showed no indication of recovery. The scope of the industrialisation undertaken for defence purposes during the World War II (imperialist war) was not meant to include the development of Indian industry, but was restricted to the strategic needs of British imperialism. The general development of industry was excluded by the conditions of imperialist exploitation itself:

- (a) by the direct hostility of the government to Indian industrial development;
- (b) by the determination of Britain to maintain its share of the Indian market; and
- (c) above all, by the insoluble problems of the home market caused by the extreme impoverishment of the agricultural population under imperialism.

The industrialisation of India, on which her future depends, could be carried out without the overthrow of imperialism and a sweeping transformation of agrarian relations. Despite the hostility of imperialism to the industrialisation

of India, it was British and not Indian capital that has always held the dominant place in Indian industry, not only through the decisively greater volume of its investments in industry, **but also through its financial stranglehold on the whole Indian economy.** The Indian capitalist class, whose growth was mainly connected with the development of the cotton industry, has never been able to shake off the controlling power of British capital (finance).

Agriculture in India

Britain relegated Indian agriculture to serve British imperial interest. Because of the British dismantling of Indian industries in the 19th century, the masses formerly employed otherwise were driven to eke out a living in agriculture. This caused overcrowding in agriculture; some three-fourths of the entire Indian population were solely dependent on the land, when at the same time there was a reduction in the proportion of land available for cultivation (less than 1.25 acres per head of the agrarian population). In addition, the plight of the masses was aggravated by other factors as well:

- (a) the British iniquitous exactions of land revenue;
- (b) their expropriation of the peasantry;
- (c) the creation of parasitic forces in semi-feudal landlordism; and
- (d) the notorious neglect of public works on the land, which have been from time immemorial the function of the government and without which, in India, the cultivation of the soil cannot be carried on.

The indifference of the government and the suffocating demands of the landlords were responsible for the incredibly low productivity and exhaustion of the soil, on account of primitive agricultural technique, waste of labour in fragmented holdings and the recent actual shrinkage in the area under cultivation, while the population was on the increase. The net effect of these conditions was to relegate the vast majority of the rural population to unspeakable poverty, and semi-starvation. All these in combination led to a state of permanent agricultural crisis, and inevitably paving the way for a sweeping revolution, as their only outcome and solution.

The relegation of the masses in the manner described above was carried out by a process sanctioned by law as enacted in India. The effect was to transform the “eternal” land system of the Indian village commune into an

inextricable amalgam of feudal and semi-feudal rights and tenures. The British introduced into India “the great desideratum of Asiatic society (private property in the land) creating a series of “unsuccessful and really absurd experiment in economics.”

The aims which guided the British transformation of the Indian land system were twofold:

(a) firstly to guarantee the effective collection of their extortionate land revenues (land tax) which rose steeply from the time of the conquest (from £4 million in 1800 to £15 million in 1857, to £23 million in 1936-37); and

(b) secondly to create a social basis within India for imperialism, by the creation of Indian landed interests “deeply interested in the continuance of British dominion.

It is above all the still unbroken alliance between British imperialism and Indian landlordism that links up the overthrow of imperialism with the agrarian revolution in India. Landlordism was created and fostered by the British, not only in the provinces of temporary and permanent Zemindari, Bengal, UP, Bihar, and Punjab, but also in the Ryotwari areas. A great proportion of the real cultivators of the soil was without rights of any kind and remained unaffected even by the temporary legislation by which the government sought to stave off the impending crisis. Even in the Ryotwari areas, where settlement was originally made with the cultivators themselves, the latter have been dispossessed to a great extent by money-lenders and others.

From the beginning, landlordism under British rule has been parasitic in character, as landlords neither supply agricultural capital nor control farming operations. Landlordism, taken in conjunction with its superstructure of sub-infeudation and sub-letting, was the most effective barrier to the development of modern large-scale agriculture.

British Dismantling of the Physical Economy

The following items are relevant as to the manner how the economy was dismantled:

- (a) Textiles and cotton.
- (b) Steel
- (c) Mining

- (d) Shipbuilding
- (e) Handicraft industry
- (f) Agriculture
- (g) Excessive taxation

Economic Impact of British Imperialism

The subject of the economic impact of British imperialism on India remains contentious. The issue was raised by British Whig politician Edmund Burke who in 1778 began a seven-year impeachment trial against Warren Hastings and the East India Company on charges including mismanagement of the Indian economy. Contemporary historian, Rajat Kanta Ray,²²⁴ argues the economy established by the British in the 18th century was a form of plunder and a catastrophe for the traditional economy of Mughal India, depleting food and money stocks and imposing high taxes that helped cause the famine of 1770, which killed a third of the people of Bengal. In contrast, historian Niall Ferguson notes²²⁵ that under British rule, the village economy's total after-tax income rose from 27% to 54% (the sector representing three quarters of the entire population) and that the British had invested £270 million in Indian infrastructure, irrigation and industry by the 1880s (representing one-fifth of the entire British investment overseas) and by 1914 that figure had reached £400 million. The British increased the area of irrigated land by a factor of eight (contrasting with just 5% under the Mughals). Despite what Ferguson has claimed, the reality of the situation was that India was by far wealthier than the entire western Europe when the British arrived, but it became one of the poorest countries in the world.

33. P.J. Marshall, "The British in Asia: Trade to Dominion, 1700–1765," in *The Oxford History of the British Empire: vol. 2, The Eighteenth Century* ed. by P. J. Marshall, (1998), pp 487–507 **CHECK IF THIS REFERENCE CAN BE INSERTED HERE.....to be deleted**

The extent of British Plunder makes the Kohinoor appear a small loss. The British caused irreparable losses to India in a number of sectors. Like a huge

²²⁴ Rajat Kanta Ray, "Indian Society and the Establishment of British Supremacy, 1765–1818," in *The Oxford History of the British Empire*.

²²⁵ Refer to. Niall Ferguson (2004). *Empire: How Britain Made The Modern World*. Penguin Books. p. 216.

sponge, Britain soaked up the country's wealth and simultaneously ruined its industry, agriculture and education. Even during the reign of the most avaricious and cruel Muslim tyrants, such as the Tughlaqs, Khaljis, Lodhis and Aurangzeb, the people of India's villages continued in their age old ways of economic production. This is because the Islamic invaders did not tamper much with the village economy. However, it was Britain's colonial wrecking machine that brought down India.

And as a parting shot, they divided the country, thereby ensuring that India would never again be the dominant economic powerhouse it once was.

TEXTILES AND COTTON

The European appetite for Indian cotton textiles caused a great upheaval in colonial India, with its echoes reaching contemporary times. European consumers yearned for the useful plain cloth, spun and woven by the Indian householders and artisans, thus stimulating the series of events leading to the colonization of India and the destruction of the Indian textile industry. The British merchants secured not only the textile trade but were the impetus for the British territorial ambitions in India.

The bania, contrary to popular belief, was actually empathetic to the weaver. Indian textiles were superior in quality and design to British cloth, and consequently they were widely desired. The British for years practiced protectionism for preserving their textile industry, although they had adopted Indian methods of spinning and weaving. So much was the demand for Indian textiles in Britain that it remained a desired and sought after property finding all manner of illegal ways to enter the British market.

With the abolition of slavery in America, Manchester and Lancashire (cotton districts of Britain) needed raw material to satiate their hunger for cotton. India emerged on the British horizon as a treasure of cotton to be plundered with its fertile lands and cheap labour. They, however, were aware from experience that the Indian textile industry and market were not easy to conquer. Since it was not only the British merchants but also the British state authorities who were interested in procuring Indian cotton, a systematic plan was implemented to obliterate the successful and prolific Indian textile industry and economy.

To destroy the fine art of Indian textile weaving the British targeted the weaver directly, who before this was protected by the infamous bania (usurer). The bania, contrary to popular belief, was actually empathetic to the weaver

when compared to the merciless British merchant, who systematically destroyed the weaver's skill, independence, identity and eventually life itself. The British agents replaced the bania – granting them omnipotent control over the weaver as he was not allowed to sell his cloth to anyone but them. The price of the cloth was always in favour of the buyers and not the sellers. The rebels against this system were flogged severely, with their faces painted black to complete their humiliation – suppressing the 'crime' of selling their labour for their own advantage. By the 18th century the once well-rewarded weaver was only receiving 6% of the price of his product as opposed to 33% in the not-so-distant past. Attempts at rebellion proved futile.²²⁶

By the 1830s, the power of India as the provider of raw materials and a market for British goods was fully realised and its exploitation became a full-fledged occupation for the British monarchy. The dream was to make the Indian textile artisan a cotton grower and a consumer of the inferior British cloth. Coercive steps were taken by the colonial rulers to make the Indian farmers grow cotton only – unleashing the wrath of capitalism on them, for which they were not prepared. The spinners and weavers were victimised in this pillage as cotton required for their production became too expensive for them to afford. They had no choice but to abandon their craft and occupation, forcing them to grow cotton. The innocent farmer was also not spared as he was forced to grow cotton and buy food grains in advance of the harvest of his cotton crop – immersing him in the cycle of debt and increasing his vulnerability to hunger and slavery of 'free labour'. This was what historians call "debt bondage". The British had invented a new form of slavery. To complete the exploitation of Indian land and its people the colonial state built railways and road networks. This helped the colonial masters to cripple the Indian textile industry and bring it down to primary production only. The sought-after Indian weaver and spinner became a destitute farmer, hungry and scantily clad in Lancashire cloth made from Indian cotton he so dutifully grew. The rising cotton prices in the world contributed to Indian misery as famine ensued because of all irrigable land being devoted to growing cotton instead of food. The farmers' indebtedness did not shield them against rising food prices in the British-manufactured Indian famine of 1890s in the cotton districts of India, resulting in millions being perished.. The colonial masters

²²⁶ British colonial policy towards cotton weavers in India was driven by the Industrial Revolution of the early- to mid-19th century. <http://www.thefridaytimes.com/tft/weaving-misery/>

blamed the famine on Indian ineptness to grow their own food, which in their minds and words legitimised colonialism as their noble act of saving the “other” from himself. In J. E. Taylor’s words:

“Where there is no intelligent population to lead the way, a Government must do what in more civilised countries can safely be left to private enterprise.”

And so it was that the British destroyed the Indian textile industries for their commercial benefit. India was used as the producer of cotton and market for British cloth, ensuring that the colonised remained subdued and profitable for the coloniser.²²⁷

The Fall of the Textile Industry in India

The industrial revolution took place in 18th to 19th century with impetus from the cotton industry. Though raw material for the cotton industry (raw cotton) could not be produced in Britain at all and had to be imported thousand miles from America and later on from Asia. Origin of cotton industry traces back to 17th century. The British hitherto had to wear uncomfortable clothes made up of either wool or leather in hot summer days. But as cotton clothes were introduced to them which were comfortable to wear in summer, it gained popularity among common people. Demand for printed and painted fabrics rose up and this attractiveness of the comfortable cotton material produced threat in the traditional woolen industry. Hence to squeeze the competition from exported Indian clothes, petition was filled in the British parliament.

Because of the enormous demand in Britain for Indian textiles various measures were taken in Britain to reduce Indian imports and to produce textiles locally. These measures were:

(a) an Act of Parliament in 1700 was passed against the import of any of such fabric from India, Persia and China.²²⁸

²²⁷ This account of the British suppression of the Indian textile industries is based on an article by Tara Kashif TFT Issue: 24 Jun 2016 in which Tara Kashif explores the economics and the horror of colonial suppression. <http://www.thefridaytimes.com/tft/weaving-misery/>

²²⁸ The Fall of the Textile Industry in India <http://www.freeonlinepaper.com/fall-textile-industry-india>

(b) If the goods seized in the process were to be confiscated, sold by auction or re-exported. But the Act could not bring the desired result. So a new Act was passed to prevent people being clothed in something other than wool or leather.

(c) The British Parliament passed a more comprehensive Act than the older one, according to which anybody found in possession of these fabrics had to bear a penalty.

(d) The penalty amounted to £5 for the private individuals and £20 for merchants. To retain a monopoly in the textile industry, the traditional woolen industry did almost everything. They tried to limit the growth of cotton industry in its initial stage.

(e) Efforts were made with regard to creating the spinning mill by John Wyatt and Lewis Paul. The first invention which was able to make its presence felt was “fly shuttle” by John Kay in 1733 which was the first weaving machine to use steel comb replacing the early wooden combs.

(f) Then in 1765, a new innovation of textile machine was built known as Hargreaves’s jenny with eight spindles and these spindles would be increased to many.

(g) Finally in 1767, Arkwright’s water frame was invented. This machine was powered by water springs, required to be situated near the springs and powered by water flow. The invention of Arkwright helped in setting up the factory system. And only at the request of the Richard Arkwright the Act passed in 1721 came to end in 1774.

Eventually, Britain’s textile industry was firmly established, It was supported by legislation and tariffs introduced to support the local industry.

Quantitative Restrictions and High Tariffs

The reason for reversal of pattern of trade in cotton textile between Britain and India in the early 19th century lies in the more than 125 years long commercial and discrimination policy followed by British government. Starting from 1700 when first attempt was initiated to ban Indian printed and

painted clothes to 1846, they continued to do every thing possible to retain bullion in their own country. Different form of barriers ranging from quantitative restriction to high tariffs was levied on Indian textile. Only under such a harsh commercial policy it was possible for them to copy manufacture of the textiles and reverse the trade pattern.

This innovation led fall in cost of textile manufacturers in Britain held back the handloom manufactures in India and were successful to export throughout the globe. There was a huge decline in India's share in world manufacture output. The share in 1750 was 24.5 per cent which declined to 6.9 per cent in 1830.

Machine Made Fabrics in Britain

The machine made fabrics were cheaper than hand looms fabrics but still complete washout was not possible. The reason for this was that some of the segment could never be produced. Other few reasons were, continued attachment of poor to the coarse cloth and wage level of unskilled labour was much below that of the weavers and fulltime weaver did the weaving job as part time jobs.

Deindustrialisation in India. The story of destruction of the renowned Indian textile industries dates back to the period 1881-1931. Deindustrialisation can be defined as the movement of labour out of manufacturing and into agriculture.

The visualisation of this process of de-industrialisation can be seen through its adverse impact on the population dependent on cotton industry was verified by data collected by Buchanan Hamilton in Bihar and north Bengal.

In period of de-industrialisation, the component of industrial sector which suffered most was cotton textile industry. The analysis of data collected by Buchanan Hamilton clearly shows the massive destruction of traditional cotton weavers and spinners. The extent of decline in the cotton industry was enormous as observed from massive fall in percentage of dependence on cotton textile industry.²²⁹ This created huge unemployment in the Gangetic Bihar. The estimation of weavers and spinners thrown back in the soil as referred by nationalist writer was about 10,00,000 in Bengal and Bihar by 1828. The cotton industry which formed large fraction of industry in India was destroyed to the extent which could never be compensated for.

²²⁹ De-industrialisation in Gangetic Bihar, A K Bagchi.

The British introduced opium, indigo etc in Indian agriculture to absorb unemployed textile workers. An Increase in the cultivation of raw cotton was basis for decline in the availability of food grains. Thus two hundred years long British rule can be characterized as a period of de-industrialisation, suppression and massive transfers which caused disruption in the path of development.

Agriculture in India

Agriculture was the main stay of Indian economy. Nearly eighty percent people adopted cultivation either as principal or as secondary occupation. About seventy percent of national income came from agricultural sector. Agricultural productions constituted mainly food-grains and such other crops like oilseeds, fiber crops, sugar cane required for domestic consumption. Moreover, agriculture had special importance in self-sufficient village economy. However, the British Rule changed the nature and structure of Indian economy.

Land was heavily assessed for revenue; a new class of landlords emerged; deindustrialization led to overcrowding of land; increasing rural indebtedness put the peasants in poverty; a large number of intermediaries caused low productivity and finally the impoverishment of the peasantry was accelerated.

Under these circumstances Indian agriculture could not sustain the pressure from the growing dependence on land, the increasing Government dues and the exploitation of unscrupulous landlords. The consequence was inevitable. Agriculture became stagnant and per acre yields declined.

There were various factors contributing for stagnation of agriculture. It began with the land revenue policy of the Company. Ownership of land was vested with non-cultivators where as the actual cultivators had no claim over land. The Government became the rent receiver; the Zamindars were rent-collectors; and the peasants were mere rent payers.

The Government did nothing for agricultural development. The rent-collecting Zamindars had no interest in agriculture. Finally, the cultivators had no resources for investment to improve agriculture. Moreover, the cultivators lost interest to bring about improvement in the land which they did not possess.

The land cultivated by him was not his property and the benefit coming out of agricultural improvement would be reaped by the absentee landlords and moneylenders. To them, agricultural improvement meant payment of

more rent and no cultivator came forward to invest in fear of extra payment. Thus, agriculture declined steadily.

India handicraft industries were closed down and local markets were no more profitable for the Indian traders. Within short-time, agriculture was left as the lone source of employment and thus got overcrowded due to migration of working persons from non -agricultural sectors. Further, uncontrolled population growth added extra pressure on land.

Thus, people competed among themselves for a plot of land and were exploited by rack-renting of the landlords. The system of subletting the right to collect revenue created a chain of intermediaries and led to subdivision and the fragmentation of land into small holdings. As a result per capita land was very low and income from land could not meet the livelihood of the cultivators. All apart, every one wanted to be a rent collector instead of being a cultivator for which subletting and subleasers increased. Thus, fragmentation of land into small holdings and excessive overcrowding reduced yields per acre.

Indian cultivators adopted primitive techniques in agricultural production. They hardly used better cattle and seeds, more manure and fertilizer and improved techniques of production. As discussed earlier, the cultivators had little or no resource for improvement of agriculture. The Government deliberately neglected agriculture.

Though the peasants shouldered main burden of taxation, very small part of their tax was paid for improvement and modernization of agriculture. The Government spent millions of rupees on the railways to protect and promote the British trade interests. On the other hand, very little was spent on irrigation and that was the only field of Government investment.

The landlords took no personal interest beyond collection of rent. They exploited the cultivators by rack-renting to enhance their income and were unwilling to make any investment to increase income by increasing productivity of land. Thus, agriculture continued to be neglected grossly and stagnation of agriculture was inevitable.

No less harmful were the effects of the natural calamities like floods, droughts and famines. Repeated occurrence of those calamities forced the peasants to give up on cultivation. There was no attempt to bring about any preventive measures against the natural calamities.

During early years of the British Rule nothing was done to check or to regulate the flood water. No initiative was taken for providing irrigation that

could have insured agricultural production against droughts or scanty rainfall. Failure of crops for two or more consecutive years took the dreadful shape of famine.

Neither the Government nor the landlords paid any attention to prevent the devastation of the natural calamities. In India a good harvest depended on a better monsoon with adequate was uncertain, rainfall was irregular and natural calamities were inherent. The Government was apathetic, the landlords were oppressive and the cultivators were hopeless. Therefore, agriculture was left at the mercy of nature.

Similarly, no improvement came in the agricultural technology. Agricultural implements were ordinary and old. Wooden ploughs were primarily used and cattle wastes constituted the manure. Use of iron ploughs was rare and an inorganic fertilizer was unknown.

There was very little effort for creating educational awareness among technological advancement would have been an effective measure to increase productivity. But the technological stagnation fastened the decline in agriculture and ultimately poverty was perpetuated for rural masses more specifically for the peasants.

INDIA'S PRIMITIVE AGRICULTURE

Indian agriculture remained completely traditional and primitive during the British rule from 1757 to 1947. Farm technology followed during those days was simple and no transformation was adopted into it. There was an increasing pressure on agricultural sector as there was a decline of urban handicrafts in India.

This has resulted in a sudden swelling in the number of agriculturists leading to a continuous sub-divisions and fragmentation of agricultural land. This has resulted the problem of uneconomic holding and unproductive agriculture in the country. Thus agriculture remained merely a means of subsistence for most of the farmers. In the second half of 19th century, famines deteriorated the conditions of agriculture further. The British rulers took no sufficient steps to develop irrigation facilities.

Till the 19th century, there was a little change in the agricultural practices adopted in India. Throughout the past centuries, Indian farmers were growing the same crops. Rice and Wheat were the two principal crops in India followed by jawar and barley. Other crops, produced in India from the very beginning,

were consisting of pulses of different types, oil seeds, jute, cotton, indigo and spices.

All these crops were produced in the country with the use of simple implements and tools like light wooden plough, sickle and spade, supported by animal power. Open field type of cultivation with no enclosures was practised in India. The rotations of crops of traditional type were followed to regain fertility. Farmers were using only natural manures. Storage and marketing facilities were totally inadequate.

Commercialisation of Agriculture

Towards the end of the 18th century, the EIC realised the export potentialities of some of the Indian agricultural **commodities like indigo, jute, cotton and oilseeds**. This was mostly resulted from growing demand for agricultural raw materials like jute and raw cotton arising out of Industrial revolution in England and imposition of restrictions on the export of manufactured and finished goods from India.

All these had resulted in the commercialisation of Indian agriculture. The commercialisation of agriculture simply indicates the process of production of some crops for selling it in the market for deriving cash rather than for subsistence or family use. Development of roads and railways after 1850 had boosted the process of commercialisation of Indian agriculture.

Major effects of commercialisation of Indian agriculture include:

- (a) Increase in the production of **cash crops like cotton, jute, oilseeds, sugar cane, tobacco etc.** by substituting foodgrains and their growing localisation into certain areas;
- (b) Widening **of markets for Indian cash crops,**
- (c) Rise **in the income of a section of agriculturists producing cash crops**
- (d) **Introduction and growth of new crops like, tea, coffee, groundnut, potato, fruits, different types of oilseeds etc. and**
- (e) Disappearance **of village self-sufficiency.**

METALLURGY

Metallurgy was another industry that was suppressed by the British in India. More than any other country India had excelled in this area as have been

corroborated by the quotes below. As regards the smelting of iron, Professor Wilson states:

“Casting iron is an art that is practised in this manufacturing country (England) only within a few years. The Hindus have the art of smelting iron, of welding it, and of making steel, and have had these arts from times immemorial.”

Dr Ray says:

“Coming to comparatively later times, we find that the Indians were noted for their skill in the tempering of steel. The blades of Damascus were held in high esteem, but it was from India that the Persians, and, through them, the Arabs learnt the secret of the operation. The wrought-iron pillar clock to the Kutub, near Delhi, which weighs ten tons and is some 1,500 years old, the huge iron girders at Puri, the ornamental gates of Somnath, and the 24-foot wrought-iron gun at Nurvar, are monuments of a by-gone art, and bear silent but eloquent testimony to the marvellous metallurgical skill attained by the Hindus.”

Mrs Manning says:

“The superior quality of Hindu steel has long been known, and it is worthy of record that the celebrated Damascus blades, have been traced to the workshops of Western India.” She adds: “Steel manufactured in Cutch enjoys at the present day a reputation not inferior to that of the steel made at Glasgow and Sheffield.”

Mrs Manning also says:

“It seems probable that ancient India possessed iron more than sufficient for her wants, and that the Phoenicians fetched iron with other merchandise from India.”

Chamber's Encyclopaedia states:

“In manufacture, the Hindoos attained to a marvellous perfection at a very early period, and the Courts of Imperial Rome glittered with gold and silver brocades of Delhi. The muslins of Dacca were famous ages ago throughout the civilized world. In the International Exhibition of 1852, splendid specimens of gorgeous manufactures and the patient industry of the Hindoos were displayed. Textile fabrics of inimitable

fineness, tapestry glittering with gems, rich embroideries and brocades, carpets wonderful for the exquisite harmony of colour, enamel of the most brilliant hue, inlaid wares that require high magnifying power to reveal their minuteness, furniture most elaborately carved, swords of curious forms and excellent temper are amongst the objects that prove the perfection of art in India.”

“India was a far greater industrial and manufacturing nation than any in Europe or than any other in Asia. Her textile goods – the fine products of her loom, in cotton, wool, linen, and silk – were famous over the civilised world; so were her exquisite jewelry and her precious stones, cut in every lovely form; so were her pottery, porcelains, ceramics of every kind, quality, colour and beautiful shape; so were her fine works in metal iron, steel, silver, and gold. She had great architecture – equal in beauty to any in the world. She had great engineering works.... Not only was she the greatest ship-building nation, but she had great commerce and trade by land and sea which extended to all know civilized countries.”

Jabez T. Sunderland (1842-1936)²³⁰

Stagnation of Metallurgy Due to British Imperial Policy

In the course of its rule in India the British were instrumental in causing the stagnation of metallurgy as they had done also for the Indian cotton industry. They were aware of the part metal-working had played in supporting indigenous powers in the past through the production of arms and ammunition. Just as they introduced the Arms Act in 1878 to restrict Indian access to firearms, so they sought to restrict India’s ability to mine and work metals that might sustain it in future wars and rebellions. In particular, this was the case in Rajasthan, which was an area rich in metals.

Indian skill in the casting of brass cannon had made Indian artillery a formidable adversary from the reign of Akbar to the Maratha and Sikh wars some 300 years later. By reason of British restriction or embargo on mining, most of the mines in Rajasthan had been closed or abandoned by the early 19th century.

During the period of the East India Company, as opponents against the British were being eliminated and princely states extinguished, so was also

²³⁰ See Niranjana Shah, *Indian Tribune* Newspaper, 8 December 2007.

the local capacity to mine and work metals steadily declined. As late as the Rebellion of 1857, mines were closed down at Ajmer to prevent lead being used for ammunition against the British. Thus, every perceivable threat against the British was eliminated.

Indians had the knowhow to make rockets. The first iron-cased and metal-cylinder rockets were developed by Tipu Sultan, the former ruler of the Indian Kingdom of Mysore. He and his father Hyder Ali, in the 1780s, successfully used these iron-cased rockets against the larger forces of the British East India Company during the Anglo-Mysore Wars.

Information regarding British policy on mining and metallurgy can be found in the New Cambridge History of India: Science, Technology and Medicine in Colonial India. The scholar, David Arnold, examines the effect of the British Raj in Indian mining and metallurgy.²³¹

Aided by the absence of tariff barriers (except for coal) and lack of technological innovation, foreign competition held back the development of mining and metal-working technology in India until the early 20th century. Based on the relatively crude, labour-intensive nature of surviving mining techniques, there was the false impression that India was poorly endowed with mineral resources or that such resources were inaccessible or perhaps difficult and not economically viable to work. However, this was not the case as the fate of mining and metallurgy was conditioned by political as well as by economic and technological considerations.

Before the arrival of the British, India was a rich country and the fame of its wealth attracted both travellers and invaders. Biswas²³² provides a dazzling glimpse of this wealth, especially of the gemstones. The riches of India were indeed mind-boggling and Biswas attempts to provide a fair idea of its wealth. As they had claimed, the British said that they came to “civilise” India. However, this was far from reality; they came to plunder its fabulous wealth and resources.

Although modern images of India often show poverty and lack of development, India was the richest country on earth until the time of British arrival in the early 17th century. When the British left in 1947, they left the metallurgy industry in a deplorable state.

²³¹ Biswas, Arun Kumar, 1994, *Minerals and Metals in Ancient India*, Vol. 1 Archaeological Evidence. New Delhi: D. K. Printworld (P) Ltd.

²³² Biswas, A.K., *Minerals and Metals in Pre-Modern India* (2001).

SHIPBUILDING INDUSTRY

India has been known as one of the leading seafaring nations with a glorious shipping heritage.²³³ But glorious maritime history of India came to and during over 200 years of British rule, due to strangulating policies of the alien government on the one side and cut- throat competition and unfair rater war of the foreign shipping companies on the other. The era of modern Indian shipping began in 1919 with the establishment of Scandia Steam Navigation Co. Ltd in Mumbai and their first ship s. s.Loyalty sailing from Mumbai to UK on April 5 that year. Lt is in commemoration of this historical event. April 5 is celebrated as India s National Maritime Day’ at the outbreak of Second World War, Indian owned tonnage was merely around 125,000 girt and that too got further reduced due to enemy actions during the war. Realizing the inadequacy of Indian mercantile marine for the requirement of a country of this size, the then government, in 1944, issued a post War Shipping policy emphasizing the need for acquisition of an adequate share in the world’ s shipping trade. As a part of the post- war reconstruction efforts, the Government of India constituted a post- War Shipping policy Reconstruction Sub- Committee in October 1945. The Sub-Committee submitted its report in early 1947 With the following recommendations:

- (a) building of an Indian merchant navy of 2 million tons in next 5-7 years;
- (b) reservation of 100% coastal trade for Indian ships,
- (c) reservation of 75% of near and adjacent trade, e .g. trade with Burma (now Myanmar) and Ceylon (know Sri Lanka)for Indian shipping companies;
- (d) securing 50 % of India’s distant and overseas trade for Indian shipping, and (e) creation of a National Shipping Board. The Government of India in their resolution of July 12 1947 endorsed the recommendations of post War Shipping policy Reconstruction Sub- Committee and recognized the need for adopting a dynamic shipping policy with regard to redevelopment of shipping like other maritime countries.

HOW THE BRITISH KILLED THE MARINE INDUSTRY OF INDIA

²³³ <https://seakingindia.wordpress.com/2013/01/11/shipping-industry-in-india-history-and-development/>

When the westerners made contact with India, they were amazed to see their ships.²³⁴ Until the 17th century, European ships were a maximum of 600 tonnes, but in India they were much bigger. For example, the Gogha was more than 1500 tonnes. The European companies started using these ships and opened many new factories to make Indian artisans manufacture ships. In 1811, Lt Walker writes, "The ships in the British fleet had to be repaired every 12th year. But the Indian ships made of teak would function for more than 50 years without any repair." The East India Company had a ship called Dariya Daulat which worked for 87 years without any repairs. Durable woods like rosewood, sal and teak were used for this purpose.

The French traveler Waltzer Salvins writes in his book *Le Hindu*, in 1811:

"Hindus were in the forefront of ship-building and even today they can teach a lesson or two to the Europeans. The British, who were very apt at learning the arts, learnt a lot of things about ship building from the Hindus. There is a very good blend of beauty and utility in Indian ships and they are examples of Indian handicrafts and their patience."

Between 1736 and 1863, 300 ships were built at factories in Mumbai. Many of them were included in the Royal Fleet. Of these, the ship called Asia was 2289 tonnes and had 84 cannons. Ship building factories were set up in Hoogly, Sihata, Chittagong, Dacca, etc. In the period between 1781 to 1821, in Hoogly alone 272 ships were built which together weighed 122,693 tonnes.

In this connection, Suresh Soni, in his book *India's Glorious Scientific Tradition*, explains how India was deprived of its marine industry, but also from any notation in its ancient history of its ship-building ability. He writes:

"The shipping magnates of Britain could not tolerate the Indian art of ship manufacturing and they started compelling the East India Company not to use Indian ships. Investigations were frequently carried out in this regard. In 1811, Col. Walker gave statistics to prove that it was much cheaper to make Indian ships and that they were very sturdy. If only Indian ships were included in the British fleet, it would lead to great savings. This pinched the British shipbuilders and the traders. Dr. Taylor writes, 'When the Indian ships laden with Indian goods reached the port of London, it created such a panic amongst the British traders as would not have been created,

²³⁴ How the British Killed the Maritime Industry of India by Stephen Knapp.

had they seen the enemy fleet of ships on the River Thames, ready for attack.'

"The workers at the London Port were among the first to make hue and cry and said that 'all our work will be ruined and families will starve to death.' The Board of Directors of East India Company wrote that 'all the fear and respect that the Indian seamen had towards European behavior was lost when they saw our social life once they came here. When they return to their country, they will propagate bad things about us amongst the Asians and we will lose our superiority and the effect will be harmful.' At this, the British Parliament set up a committee under the chairmanship of Sir Robert Peel.

"Despite disagreement amongst the members of the committee on the basis of this report, a law was passed in 1814 according to which the Indians lost the right to become British sailors and it became compulsory to employ at least three-fourth British sailors on British ships. No ship which did not have a British master was allowed to enter London Port and a rule was made that only ships made by the British in England could bring goods to England. For many reasons, there was laxity in enforcing these rules, but from 1863 they were observed strictly. Such rules which would end the ancient art of ship-building, were formulated in India also. Tax on goods brought in Indian ships was raised and efforts were made to isolate them from trade. Sir William Digby has rightly written, 'This way, the Queen of the western world killed the Queen of the eastern oceans.' In short, this is the story about the destruction of the Indian art of ship-building."²³⁵

Of course, let us not forget that not only was commerce between ancient India and other countries made through maritime capabilities, but also through land routes that extended to China, Turkistan, Persia, Babylon, and also to Egypt, Greece, and Rome, which continued to prosper.

These days, India was still very much in the ship building business, mostly in small and medium size ships. As of 2009 there were 27 major shipyards, primarily in Mumbai, Goa, Vishakhapatnam, and Cochin.

In conclusion, the fact is that the ancient Vedic civilization had a strong connection with the sea, and maritime abilities. Even in their language of

²³⁵ Soni, Suresh, India's Glorious Scientific Tradition, Ocean Books Pvt. Ltd., New Delhi, 2010, p. 74-75.

Vedic Sanskrit, words such as samudra, salil, sagar, and sindhu indicated the sea or large rivers. The word sindhuka also meant sailor, which became the name Sindbad for the sailor in Arabian Nights. Also, the English word navigation actually originates from the Sanskrit word Navagati.

Further evidence has been shown, such as that presented at a 1994 conference on seafaring in Delhi where papers had been presented that shows how Indian cotton was exported to South and Central America back in 2500 BCE. Another report suggested Indian cotton reached Mexico as far back as 4000 BCE, back to the Rig Vedic period. According to Sean McGrail, a marine archeologist at Oxford University, seagoing ships called 'clinkers' that were thought to be of Viking origin, were known in India a good deal earlier. Thus, India's maritime trade actually flourished many years ago, along with many other of its advancements that are hardly recognized or accounted for today.

This helps reveal that India's maritime trade actually flourished more and far earlier than most people realize. This was one of the ways Vedic culture had spread to so many areas around the world. Though the talents and capabilities that came out of ancient India's Vedic civilization have often remained unrecognized or even demeaned when discussed, nonetheless, the Vedic people were far more advanced in culture and developments than many people seem to care to admit, and it is time to recognize it for what it was.²³⁶

Duplication of materials above to be deleted. Some materials to be moved up and down. Summarise as far as possible to reduce length of chapter. Add items relevant

CONCLUSION

There was a deliberate British policy to dismantle the economy of India and to plunder India's wealth. Up to 1700 AD India's GDP averaged 25 to 33% of the world's GDP. The British GDP was negligent compared to India. The position was completely reversed when the British departed India in 1947.

The wealth plundered in India was the main source of the accumulation of British wealth, and it was the driving force for the British Industrial Revolution. The British had a totally hostile financial policy in India, including ruthless taxation, and the suppression of all Indian industries for the

²³⁶ India's Ancient and Great Maritime History - Stephen Knapp
www.stephen-knapp.com/indias_ancient_and_great_maritime_history.htm

benefit of Britain. In this regard they dismantled the textile and other handicraft industries, metallurgy and shipbuilding, among other measures introduced.

The British significantly caused the downfall of the Indian economy. They not only destroyed Indian industries but deprived India of its mass education system, a policy used for the mental subjugation of Indians so that they would forget their past glory.

The British deliberately hindered industrial growth and failed to improve the state of the Indian primitive agriculture. Instead, they compelled farmers to produce cash crops for exports at the expense of growing more food for the growing population. Also, cotton production was increased for the ever greater need of the British textile mills, and India was forced to become a market for British manufactured goods, resulting in an ever increasing trade balance in favour of Britain.

The Indian textile industry was totally suppressed resulting in unemployed textile workers having to eke out a living from the already crowded agricultural sector.

The various measures introduced by the British in India were for the benefit of Britain. The economic impact of British imperialism in India had dire consequences for the native population. Some magnanimous western scholars completely blamed the British over their imperial policy in India and for the consequences that would be followed.

"British rule in India is the most sordid and criminal exploitation of one nation by another in all recorded history. I propose to show that England has year by year been bleeding India to the point of death, and that self-government of India by the Hindus could not within any reasonable probability, have worse results than the present form of alien domination.

Will Durant, American Historian

End of Ch 11

CHAPTER 12

BRITISH DIVIDE AND RULE IMPERIAL POLICY

Lord Canning²³⁷ in the middle of the 1857 uprising wrote to a British official:

“As we must rule 150 millions of people by a handful (more or less small) of Englishmen, let us do it in the manner best calculated to leave them divided (as in religion and national feeling they already are) and to inspire them with the greatest possible awe of our power and with the least possible suspicion of our motives.”²³⁸

The type of behaviour as expressed in the quote above by a person of the standing of a lord leaves much to be desired. This is the type of treachery that was inculcated in the minds of the British rulers in India. On the surface they pretended to be sincere but deep down they were cunning, ruthless and despicable in their behaviour as the ruling class in India. They pretended to the world at large that they went to India to “educate and civilise” the “barbarians”. They had no principles, scruples or decorum as they were driven by their greed.

The finest examples of divide and rule policy were in relation to how they ruled India. Their policy of divide and rule was exemplified more in the recent history under the British Raj. Dravidians were advised to form their own political party as did the Muslims, so that the Congress Party would diminish in strength. The partition of the Indian sub-continent did not exclusively stem from the demographic makeup of the region, but from the divide and rule policy employed by the British Crown.

DIVIDE AND RULE UNDER THE BRITISH RAJ

For centuries, the Indian subcontinent was home to people from several different ethnicities and religious groups, all the while largely tolerant of each other and minorities. This is evident in the fact that India is today home to a very diverse population. From Zoroastrians seeking refuge from Persia (now Iran), to Buddhists, Sikhs, Muslims and Christians that assimilated into the Hindu majority, the sub-continent provided everyone with a sanctuary from

²³⁷ (1812 - 1862) Governor General of India from 1856 - 1862 and the first Viceroy in India.

²³⁸ The Muslims of British India - By P Hardy p. 72). Refer to chapters on Aryan Invasion Theory and First Indologist.

religious persecution.²³⁹ Although the differences between the religion and customs of these different communities were stark, they never came to the brink of partition of a state, until the rule under the British crown.

Divide and Rule Policy to Exercise Control

In order to maintain control over India, the British weapon of choice was the divide and rule policy. It was no doubt an effective policy and culminated eventually with the partition of India.

Conduct of Census of 1872. The first significant use of the policy by the British was to conduct the census of 1872. As a global power, Britain understood the importance of maintaining civil order and knew one of the most historically successful techniques to weaken any opposition was divide and rule. The idea was to foster an environment of mistrust among the local population, camouflage the real enemy and to ensure they will not be united. In this regard, the first step was to carry out a census of the entire population in India. This was the first of its kind in modern history, to learn about the social composition of its different regions. The census results detailed the demographics of India based on religion, caste and occupation, provided Britain with a recipe for creating communal disharmony.²⁴⁰ The knowledge revealed from the census was used in their divide and rule policy.

Introduction of Divide and Rule Policy

By the end of the 19th century, British rule was facing growing opposition among the elite classes in India. The British responded by employing the divide and rule policy in Bengal to exasperate the tensions between the local populations. The socio-economic policies of Britain had been attracting the ire of those Indians that had studied in Britain and returned to India. They were starting to realise the hypocrisy of British imperialism in India and formed political organizations to defend their political rights. One such organization was the Indian National Congress, formed in 1885, that remained at the forefront of the Indian independence movement.

²³⁹ Hasan, Anurag Bhatnagar's Blog, Divide and Rule in British Raj
<http://www.anuragbhatnagar.com/history/divide-and-rule-in-british-raj>

²⁴⁰ British Census of Bengal. Census of Bengal, 1881 - JStor
<https://www.jstor.org/stable/2979312>

Partition of Bengal. In Bengal, major agitations were organized by groups to demand greater Indian participation in their own governance.²⁴¹ This triggered the British second significant step in their divide and rule in India, i.e., the partition of Bengal in 1905. This was significant in their political objectives as the partition was along religious lines whereby wealthy Hindu land owners in west Bengal lost their lands to Muslims in the east, to whom the land had been leased. This created feelings of animosity and mistrust between the two religious groups; it resulted in large scale riots against the partition. However, the objectives for the time-being had been addressed as the unified movement demanding more political rights in Bengal lost its momentum.

The seeds of communal disharmony in place began to show immediate results for Britain. Other political organisations also split along religious lines. One of the objectives of the partition of Bengal was to undercut the opposition; it gave rise to a new political party, exclusively for Muslims. Thus the All India Muslim League formed in 1906 by elite Muslims of India with an agenda to unite and propagate Muslim's rights across the nation.²⁴² Such a provocation, in turn, caused the Hindus to form their own political party known as the *Hindu Mahasabha* in 1915. The Mahasabha was formed with the objective of protecting the rights and liberties of Hindus across India. Both of the parties became major political forces by 1920 and were openly critical of the secular Congress party. For the British, the turn of events was a great victory for the divide and rule policy as it had already been ruling and consolidating its control over India for 60 years. Over these years it still did not face any serious unified opposition to its rule.

The divide and rule policy started to be effective as there was a poison sown against India's communal harmony. In spite of the two major world wars, Britain was able to sustain its rule over India. The rise of the communal political parties had already begun to create hate and anger, which allowed Britain to exploit India even further for another three decades. Although in 1931 the Round Table Conferences in London began for Indian independence, the Indian population remained split. The Muslim League in what is known as the Lahore resolution adopted in 1940 the idea of a two-nation theory, leading to the partition in 1947 West Pakistan and East Pakistan were created.

The state of the divisive local politics in India today owes much to the divide and rule policy of Great Britain. The policy was a huge success for Britain as it gave the crown the power to rule and exploit India as a market for

²⁴¹ Bose, Sugata, and Ayesha Jalal. *Modern South Asia: History, Culture, Political Economy*. New York: Routledge, 2009. Print.

²⁴² . The League adopted the ideas written in *The Green Book* by Mohammed Ali Jinnah, one of the founding members. that contained ideas on how to defend the rights and liberties of Muslims (Jalal).

British manufactured products at the expense of the political rights of the local population. Even through the decade of 1850 when Britain faced stiff competition from other imperial powers, such as the United States, and again in 1890's with the rise of Japan, Britain was able to sustain its economy because of India. The divide and rule policy that was just an imperial tool for Britain, sealed the destiny of the Indian sub-continent for the next several centuries to come. Although the divide and rule policy was just starting to bite in the 1870's, it set in motion a chain of events that would ultimately lead to the partition of the sub-continent.

British Grand Scheme for Perpetual Rule

As part of Britain's grand scheme to make India a permanent colony, it had made huge investments to develop India's infrastructure, and it was imperative that it should be able to suppress any opposition that threatened its supremacy. To be able to exploit India's resources and to maintain an easy flow of goods from India's hinterland to its ports, Britain had funded large scale projects such as railways, roads, canals and bridges. It also established telegraph links to be able to administer its colony efficiently. This large scale infrastructure enabled Britain to use it to transport goods from India to Britain, and also bring goods from Britain for the retail markets in India. While this burgeoning economy was great for Britain, it had a severe impact on India and its poor who were dependant on the local industry for their livelihood. However, the value of the infrastructure and the trade with India to Britain was so immense, that Britain realised it needed to be able to maintain India as a permanent colony and it began taking steps to consolidate it.²⁴³

SPLIT OF INDIAN SOCIETY

The British implemented three stages in creating a split in India's society. These were:

- (a) British appeasement to the Hindus after the conquest of India.
- (b) Next, the British turned to the Muslims in support for their rights.
- (c) Finally, they devoted their attention to the backward castes.

²⁴³ Thomas Macaulay (Lord) introduced English education for the elite Indians in this regard. Many other measures were introduced too numerous to cover here.

Appeasing Hindus

The British initially annexed authority from the Muslim rulers, who had earlier invaded and ruled India for several centuries. In the circumstances the British looked favourably towards Hindu community. The British encouraged the Brahmins (Hindus) to opt for modern British education as it became difficult for them to import enough Englishmen to man large and increasing number of subordinate or lower posts in administration. As the the Brahmins were natural learners they were quick and far ahead of other communities in modern education. The Brahmins were forced to take up the challenge on account of their poverty resulting from the gradual displacement from their source of income after the decline in the financial status of their patrons, the ruling princes and zaminders. Very soon they secured an important place in the modern society.

Brahmins Threat to British Rule

By reason of their long tradition and undisputed role in the field of knowledge, learning, intelligence, sincerity and hard work the Brahmins were able to secure an important place in the modern society. In 1900, Sir William Lee, an important official in the Government of Bombay and Government of India, noted Brahmins dominance in the Civil Service during 1869 to 1899. The rulers also noticed preponderance of Brahmins in other areas, too, and their growing influence and hold over Hindu Community. It appeared to British rulers as if this small community was governing the country. This alarmed the British rulers.

By reason of the Brahmin's growing influence and their hold on the Hindu Community, the British saw a potential threat to their rule in India. Therefore, they considered it necessary to counter the hold of Brahmins by raising a strong force against them. The Government through their British advisors was told to stop the dominance of one or few groups in administration and begin to rely on other groups or castes, in order to keep the balance of power. In 1881 the Government decided to raise a strong force, i.e., a reasonable combination of various races and castes, to counter Brahmins hold in education and administration.

Muslims and non-Brahmin castes were already resisting vociferously the dominance of Brahmins in these areas. The British decided to reduce the role of Brahmins as Indian intelligentsia and reformers, and at the same time portraying them as oppressors and tyrants. The British encouraged the formation of many caste groups to resist vociferously the dominance of

Brahmins in modern callings. Thus, they allowed non-Brahmin castes and other communities to form political groups on the basis of caste and community. This movement against Brahmins was advanced with ferocity in the Southern and Western parts of India, though it remained mild in North India, where communalism had already disrupted the peace of the land.

Practice of Preferences. In order to restrict Brahmin's entry in Government jobs and make it available to non-Brahmins communities, the British started the practice of "Preferences". In the name of equality before law, the British gave certain sections of society on the basis of caste and community financial assistance and preferences in education and Government employment at local and provincial level.

Provision was made for giving financial help to the non-brahmins, Muslims and Anglo-Indians; a quota was made available for them in government services. Thus, they opened up the doors of new opportunities of advancement to other castes and communities. This policy served a double purpose. One was for the downtrodden to better themselves and for protection, while the other was to keep the natives busy in-fighting.

The British Turned to the Muslims

"The institution of separate electorates for the Muslims was the first expression of the pernicious two-nation theory, which ultimately resulted in the foundation of Pakistan. Published documents fully establish the fact that this was created by deliberate policy as an effective method to keep the Hindus and Muslims apart. Lady Minto, the wife of the Viceroy who was responsible for this piece of political Machiavellianism, noted with glee that her husband had by this act ensured for a long time the authority of the British in India. The system of separate electorate was a simple device. It provided that Muslims should be represented only by Muslims, that no Muslim could represent a Hindu constituency or vice versa. By this expedient the Muslims in India from Cape Comorin to Kashmir became a separate political entity, perpetually at odds with the Hindus and judging all issues from the point of view of a religious community. As the Muslim candidates to the legislatures had to depend on a religious franchise, their views and policies, came to be molded by considerations of religious

fanaticism. India took over forty years to be rid of this vicious system and that, too, at the terrible cost of a partition."²⁴⁴

The next appeasement by the British was to the Muslims. First, the rulers separated the Muslims from Hindus in a very shrewd manner in their planning. Muslims always had a grudge over the loss of their hitherto dominant position under the previous rulers. They found themselves handicapped:

(a) in competing with Hindus, especially Brahmins, in modern callings and opportunities; and

(b) by a fear developed as a result of being dominated by majority Hindu Community, in the event if at any point in time India became Independent.

In the 1850s the Mohammedan Anglo Oriental College was established at Aligarh. English Principals such as Archibold, Theodore Beck or Morrison employed by this institution played an important role in keeping Muslims away from the mainstream Hindus and inculcating in them a feeling of separation.

It was in pursuit of the divide and rule policy that Anglo-Muslim alliance was forged through the M.A.O College which later became the Aligarh Muslim University. The command performance of Aga Khan in 1906 which according to the diary of Lady Minto “cut off sixty million Muslims from the seditious ranks of the Hindus” and the formation of All-India Muslim League in the same year were important steps towards reactivation of Muslim separatism and reversal of the process of Indianisation of Islam and Muslims.²⁴⁵

Seeds of Communalism. Sir W.H. Gregory, while appreciating the Resolution of Government of India on Muslim education wrote to Dufferin in February 1886:

“I am confident, that it will bear good fruits, indeed, it seems to have done so already by the complete abstention of the Mohammedan from Brahmins and Baboo agitation. It will be a great matter to sweeten our relations with this portion of the Indian population, the bravest and at one time, the most dangerous.”

²⁴⁴ *Asia and Western Dominance* - By K. M. Panikkar p. 120.

²⁴⁵ Indianization? by Balraj Madhok.

Thus, the seeds of communalism were sown during Lord Lytton's Viceroyalty (1876-80). A deputation of Muslims led by His Highness Sir Agha Khan demanded on 1 October 1896 a separate electorate. On 30 December 1906 a separate party, Muslim League, was launched to pursue and safeguard Muslim interests.

Muslims' demands were made for:

- (a) for communal representation in the Imperial Legislative Council and District Boards, adequate share in the public service and local bodies;
- (b) adequate safeguards for the protection and promotion of Muslim culture; and
- (c) weight to be given to the Muslims to protect their legitimate interests as were accepted through Minto-Morley Reforms known as Government of India Act of 1909.

This 1909 Act devised a novel method to distribute and balance the power. It came as the first effective dose of communalisation of Indian politics.

British Attention to the Backward Castes

The year 1857 marked the beginning of a new British policy of exploiting the existing caste and communal divisions in the country for their imperial ends. Reorganising of the British Indian army on caste and communal lines and the initiation of a policy to win over Muslim upper classes was the result. This policy was clearly set out by Sir John Stratchey, the Finance Member of the Government of India in 1874, in the following words:

“The existence side by side of these (Hindu and Muslim) hostile creeds is one of the strong points in our political position in India. The better classes of Mohammedans are a source of strength and not weakness. They constitute a comparatively small but an energetic minority of the population whose political interests are identical with ours.”²⁴⁶

This was the third stage of the British divide and rule policy. After securing the loyalty of Muslims in the second half of the 19th century, the British attention was turned to the non-Brahmin castes with a view to secure their

²⁴⁶ Indianization? by Balraj Madhok.

loyalty as well. On 2 September 1897 George Francis Hamilton, the then Secretary of State for India, wrote to Viceroy Curzon in these words:

“I think the real danger to our rule in India, not now but say 50 years hence, is the gradual adoption and extension of Western ideas of agitation and organization. If we could break the educated Hindu into two sections, holding widely different views, we should by such division, strengthen our position against the subtle and continuous attack, which the spread of education must make upon our system of Government.”

The British rulers were successful in dividing educated Hindus of these two sections: the Brahmins and Non Brahmins, who held widely different views. This division had strengthened immensely the position of the British.

Even educated Hindus amongst non-Brahmins castes found it difficult to compete with Brahmins on an equal basis. The British rulers encouraged non-Brahmins leaders to form their political pressure groups on the basis of castes and raise their voice against Brahmins.

In 1885 itself, Eutice J Kitts, a British ambassador in Azamgarh listed for the first time the backward castes and tribes, from 1881 Census. The objective was to give them financial assistance and preferences in education and Government employment at local and provincial level. For the first time, the government officially recognised caste as a base for the purposes of governance, i.e., government by divide and rule policy.

Special Schools. Initially special schools were established for them. Special scholarship, loan, hostel facilities and concessions in school fees were provided to non Brahmin castes along with Muslims. In 1885, the education department proposed to reserve 50 % of free scholarships for backward castes and Muslims, as scholarships purely on merit grounds would perpetuate Brahmin's monopoly. From this base, “reservation” entered into education field, so that more non-Brahmins could qualify for jobs.

The Morley Minto Reform of 1909 gave the non-Brahmins a boost. They demanded with assertiveness Reservations for themselves in education and Government employment. In 1919, the British Government transferred to provincial Governments power over subjects such as education, agriculture, veterinary service, roads and, buildings, and social welfare, among others. All these powers enabled the British Government to pass on to the provinces, the responsibility to satisfy the conflicting claims for Government jobs and other interests of major pressure groups, which had emerged in the Indian political scene.

METHODS USED TO CREATE A SPLIT IN INDIAN SOCIETY

The British Government very cleverly created a split in the Indian society. In obtaining their objectives they introduced:

- (a) a modern education system (but on a very limited basis);
- (b) reservations in educational institutions and public sector jobs; and
- (c) the commencement of census operations.

These measures served a dual purpose in making the life of the downtrodden better with some protection and the distribution of power on communal basis which kept a balance of power for the prolongation of British rule in India. It kept the natives busy in their in-fighting. Thus, the British Government very cleverly created a split in Indian society.

Introduction of Modern Education system

The process of creating the split commenced with the introduction of modern education system. At first the British excluded Indians from every honour, dignity or office, which was filled by the lowest of the English brought from Britain. But gradually it became difficult for the rulers to recruit enough Englishmen to man large and increasing number of subordinate or lower posts in administration. Therefore, to solve this problem, the British introduced modern education in India but only to a very limited extent.. However, they used even the education system shrewdly to meet their objectives effectively. It paved a way for imperial designs.

Intention of Introducing Modern Education. As Lord Macaulay said:

“To form a class, who may be interpreters between us and millions of whom, we govern, a class of persons, Indian in blood and color, but English in taste, in opinion, in morals and in intellect”. It was mainly to get Indians, “Anglicized in terms of both cultural and intellectual attainment”.

Brahmins long tradition and undisputed role in the field of knowledge and learning, their intelligence, sincerity and hard work helped them not only to occupy almost all the lower level posts in administration available to Indians, as desired by the British.

But it also offered to Indian intelligentsia, the key to the treasures of scientific and democratic thought of the “Modern West”. It opened up the doors of knowledge and widened the mental horizons of Indian intelligentsia. In the course of time, it produced many national leaders and reformers.

Imperial Designs for Creating Rift. In 1835 the introduction of modern education and in 1844 the announcement of making knowledge of English as compulsory for government employment paved the way for imperial designs and created rift in the Indian society.

In the almost absence of industrial, commercial or social service activity, the educated Indians depended entirely on Government jobs. This led to a keen competition between different sections of Indian society. The British took advantage of the diversities that already existed in India for centuries.

Policy Welcome by National Leaders and Intellectuals. The national leaders and intellectuals welcomed the introduction of modern education. The understanding of western literature and liberal, scientific, democratic and humanitarian thoughts of the West would help to remedy many social, political and economic evils prevalent in the nation at that point in time. It would give some insight to the fragmented, poverty stricken, superstitious, weak, indifferent, backward and inward looking society of India. They took upon themselves the responsibility to build a modern, open, plural, culturally rich, prosperous and powerful India.

Alarm Bell for the British. Modern education produced educated persons to fill the lower levels of administration, as desired by the rulers. Along with them emerged, by the second half of the 19th century many national leaders, intellectuals and reformers, such as Dadabhai Naoroji, Ferozeshah Mehta, Gokhale, Gandhi, Jinnah, Tilak, Lala Lajpat Rai, Moti Lal Nehru, Jawahar Lal Nehru, Subhash Chandra Bose, Patel and many more. But the British never wanted this. There was a preponderance of Brahmins everywhere including the freedom movement which alarmed the British.

Reservation Policy

The policy of reservation was another tool the British. In 1918, Mysore Government appointed Miller Committee to look into this question. On its recommendation “All communities, other than Brahmins, who were not adequately represented in the public Service” were declared backwards. In

1921 preferential recruitment for backward communities was instituted formally for the first time in its colleges and state services.

The Government of Bombay in 1925 made available reservations to backward communities in its services. Everyone was included apart from Brahmins, Marwaris, Prabhus, Baniyas and Christians. Madras started a quota system based communal representation in Government services and educational institutions in 1921. The United Province had a practice of reserving, out of every four seats, 1 to Brahmin, 1 to Kayastha, 1 to Muslim and one to any group other than these three groups referred to.

The concessions conferred on the backward communities made them loyal to the British. An excerpt from the Times Archives (Aug 1925) shows the upsurge of Non-Brahmins in Madras. Presiding over the fifth non-Brahmin Conference in Tanjore, Rao Bahadur O Thanikachalam Chetty of Madras, “Warned the non-Brahmin public of the dangers ahead” and how in the name of Swaraj, deception was being practised, lies were decimated with a view to creating prejudice against the Justice party-men and to secure transfer of power to Brahmins under the guise of supporting the Swarajis.

Census Operations and Untouchability

Census operations were also used for the purpose of further splitting the Hindu community as it created political identities in India. Census operation, introduced electoral politics. The untouchables in the 1911 Census comprised about 24 % of the Hindu population and 16 % of the total population in 1908. The position of untouchables became prominent in the Indian political scene.

Around 1909, the lower strata of the Hindu community were conceptualised under the name of “untouchables”. So far, untouchables had clubbed their political activities with backward classes led by the Justice Party and South Indian Liberation Federation, which were already agitating against Brahmin’s dominance in modern callings. The emergence of Dr Ambedkar on the political scene provided the required leadership and needed stimulus to the untouchable movement during late 1920s and early 1930s. Certain people thought that Ambedkar was planted into Indian politics purposely by British.

Dr Ambedkar, while representing untouchables in Simon Commission proceedings, had demanded a separate electorate, reserved seats for untouchables in legislative bodies, special educational concessions, and recruitment to Government posts on preferential basis, laws against discrimination and a special department to look after the welfare of

untouchables. These demands were readily accepted through the Communal Award of 1932.

Gandhi along with other national leaders regarded the policy as the “Unkindest cut of all, which would create a permanent split in Hindu Society, perpetuate casteism and make impossible the assimilation of untouchables in mainstream.” Dr. Rajendra Prasad said, “The principle of dividing population into communal groups, which had been adopted in the Minto Morely Reforms, had been considerably extended, even beyond what had been done by Montagu Chelmsford Reforms....” “The electorate in 1919 was broken up into ten parts, now it is fragmented into seventeen unequal bits... Giving separate representations to Schedule Castes further weakened Hindu community. Division on the basis of religion, occupation and service were made. The British introduced every possible cross-division”.iii Lal Bahadur Shastri denounced the whole happenings “As a shameless episode of the National History of the Country.”

PARTITION OF INDIA (Divide and Quit)

Partition of India was the result of the divide and rule policy by the British in India. Alain Danielou²⁴⁷ has said that the division of India was on the human level as well as on the political one, **a great mistake**. It added, he says, to the Middle East an unstable state (Pakistan) and burdened India which already had serious problems." He further says:

"India whose ancient borders stretched until Afghanistan, lost with the country of seven rivers (the Indus Valley), the historical center of her civilization. At a time when the Muslim invaders seemed to have lost some of their extremism and were ready to assimilate themselves to other populations of India, the European (British) conquerors, before returning home, surrendered once more to Muslim fanaticism the cradle of Hindu civilization."²⁴⁸

²⁴⁷ (1907-1994), son of French aristocracy, author of numerous books on philosophy, religion, history and arts of India.

²⁴⁸ Histoire de l'Inde - Alain Danielou p. 355.



Horrors of Partition in 1947

There was a dramatic new footage from India's partition in 1947.²⁴⁹ The new footage gives the most vivid visuals yet of the violence and atrocities that occurred during the partition when the sub-continent was broke up into Pakistan and India. The frames shot at the time of partition have stunned audiences at early screenings and already provoked an argument among historians. The partition is being compared with the ethnic cleansing in Bosnia and Rwanda. "The British, and in particular Lord Louis Mountbatten, Prince Charles's great uncle and adored mentor, come across as vainglorious interlopers who left the continent when trouble loomed," **The Observer** reports:

"Terrible scenes, not seen before, of thousands of dispossessed refugees trailing across the newly created border with Pakistan will make it hard to defend the memory of colonial India as a caring, orderly place, which was run in increasing collaboration with Indians." Historian Andrew Roberts and Prof Judith Brown, the Oxford academic who advised the program-

²⁴⁹ Mch of it in color (a three-part report by ITV to be called The British Empire in Color) and never been seen publicly before -- will be shown on British TV this month.

makers on India, say these distressing pictures will be a welcome jolt to Britain's complacent self-image. "At the time of transition the British establishment admitted that around 100,000 had died," says Roberts. "But from my own researches the figure is more like three quarters of a million. A figure not un-adjacent to what happened in Rwanda and worse, I think, than in Bosnia.

"The footage shows terrible trails of people and much of this is not known about in Britain where it was described at the time as 'a peaceful transfer of power.'"²⁵⁰

"...It has rare images and comments that expose the British Raj as exploitative and in many ways a shambles. The documentary unravels much of the grim reality beneath the grand spectacle of the Raj. The pomp and show is also there to be seen, as never before. The spectacle of 20,000 men who came to honour King George V in Delhi in 1911. Lord Linlithgow is shown as hunting down 38 rhinos, 120 tigers and 27 leopards over a three-month shoot in the company of several Indian princes. The film brings out the dire poverty in which most Indians lived, away from the glamour in Delhi. It quotes Gandhi as describing this as a "crime against humanity". The partition of India in 1947 was the most tragic legacy of the empire, the documentary shows, giving horrific accounts of atrocities. Of 10 million people who crossed over in Punjab, a million died."²⁵¹

Sri Aurobindo (1872-1950) most original philosopher of modern India said, "India is free, but she has not achieved unity, only a fissured and broken freedom."

"A fundamental mistake". That was how Maulana Abdul Kalam Azad, the greatest of India's Muslim leaders, described the Partition of India on 23 October 1947. Many in both countries today agree that Partition was a historical blunder.²⁵² The country was partitioned on the basis of religion and undivided Bengal lost its two-third area to Pakistan in 1947. Partition triggered one of the most terrible and bloodied exodus in the history of humanity. Partition the British wilfully and consciously left behind as a parting gift. Winston Churchill's had called Gandhi a naked fakir. This was

²⁵⁰ British TV to air horrors of India's partition - Times of India.

²⁵¹ : Documentary on British Empire stirs new controversy - newindpress.com

²⁵² Fundamental mistake, historical blunder by V. S. Dharma Kumar

his comment on learning about the chaos following Partition: "At last we had the last word."²⁵³

Prince Charles much-publicised British Golden Jubilee Banquet held in London, recently thanked India for "its civilizing influence over Britain", then proposed a toast for "real India, the enduring and everlasting India", an India that had preserved its identity through its experience of colonisation. What a volte face for a nation that systematically during some 300 years of rule, denigrated every aspect of the "native" culture, including its philosophy and spirituality, and supplanted it with its own imperial values, attitude and approaches.²⁵⁴

In conclusion, it can be said that from 1600, when the East India Company received its charter from Queen Elizabeth I, to 1947, when Lord Mountbatten packed up the Union Jack, the history of the British in India has been one of treachery, exploitation and untold savagery.

End of Ch 12

²⁵³ *Arise O India* by Francois Gautier p. 85-92.

²⁵⁴ *The empire strikes back* by Suma Varghese Publication: The Free Press Journal Date: 5 December 1997.

CHAPTER 13

BRITISH “JUSTICE” IN INDIA

INTRODUCTION

British colonial justice is the lesser known history of white violence in colonial India. Crimes committed by a mostly forgotten cast of European characters, planters, soldiers, sailors and paupers were an ordinary part of British rule in the subcontinent. Some committed by people of high ranking were exceptional and were Impeached in England, though without any conviction, probably because of influence. Despite the pledge of equality, colonial legislation and the practice of white judges, juries and police placed most Europeans above the law, literally allowing them to get away with murder. The failure to control these unruly whites revealed how the race and the imperatives of command imbalanced the scales of colonial justice.²⁵⁵

British colonial violence, not state violence, has received a good deal of scholarly attention.²⁵⁶ The violence referred to was ordinary violence of private white individuals. Such “everyday” racial violence in the empire has only very recently come into historical focus.²⁵⁷ Thus, the detailed exploration of everyday white violence in British India made available in recent books of a few writers is most welcome.

Against the few “white Mughals” who adapted to native culture and who have been much noted of late, Elizabeth Kolsky in her book²⁵⁸ provides an account of the many white racists who treated natives as their natural inferiors. Her book commences with the “white peril”, as some officials called it, of the lawless behaviour engaged in by many private Britons.

²⁵⁵ Elizabeth Kolsky, *Colonial Justice in British India: White Violence and the Rule of Law* (Cambridge Studies in Indian History and Society) Paperback, 8 December 2011.

²⁵⁶ In a few books.

²⁵⁷ See, for example, Jock McCulloch, *Empire and Violence, 1900–1939*, in *Gender and Empire*, ed. Philippa Levine (2004) and Martin Wiener, *An Empire on Trial: Race, Murder and Justice under British Rule 1870–1935* (2009).

²⁵⁸ *Colonial Justice in British India: White Violence and the Rule of Law*, Cambridge: Cambridge U.P., 2010, pp. 252, £55.

BRIEF HISTORY OF INDIAN LAW BEFORE 1947²⁵⁹

What is set out in this section is a brief history of Indian law as it has evolved originally from religious prescription to the end of British rule in 1947. The legal history of India has been recorded since the Vedic ages; some sort of civil law system may have been in place during the Bronze Age and the Indus Valley/Saraswati civilisation. Unlike some other countries, Indian law as a matter of religious prescriptions and philosophical discourse has an illustrious history.²⁶⁰ Indian law being derived from the *Vedas*, the *Upanishads* and other religious texts was a fertile field enriched by practitioners from different Hindu philosophical schools and later by Jains and Buddhists.

Secular Indian law varied widely from region to region and from ruler to ruler. Court systems in place for civil and criminal matters were essential features of many ruling dynasties of ancient India. There were excellent secular court systems in existence under the Mauryas²⁶¹ and the Mughals.²⁶² The latter was overtaken by the current common law system (based on English law).

Law in British-Ruled India

The common law system is based on judicial decisions (judicial recorded precedents). It came to India with the British East India Company (EIC). The EIC was granted a royal charter in 1726 to establish “Mayor’s Courts” in Madras, Bombay and Calcutta (now Chennai, Mumbai and Kolkata respectively). The EIC’s judicial functions expanded substantially after its victory in the Battle of Plassey (actually not a battle but a skirmish based on bribery and trickery) and by 1772 the EIC’s courts expanded out from the three major cities. In the process, the EIC slowly replaced the existing Mughal legal system in those parts.

²⁵⁹ The Bar Council of India.

²⁶⁰ In 1380 BC laws handed down orally were set out as Manu’s law of India. In 1300 BC the Jewish Torah and the Christian Old Testament say that the 10 Commandments were received by Moses directly from God. In 450 BC the 12 Tables were compiled by Justinian in Rome. These formed the basis of all modern law. It is very likely Justinian had referred to the laws of Manu. Refer to *Congressional Record* - Page 4737 - Google Books Result <https://books.google.co.uk/books?id=I5Li6QVsWmMC>

²⁶¹ 321-185 BC.

²⁶² 16th – 19th centuries.

After the First War of Independence (sepoy rebellion) in 1857, the control of the EIC's territories in India passed to the British Crown. As part of the empire, there was a major development in the Indian legal system in the form of the Supreme Courts which were established to replace the existing mayoral courts. These courts were converted to the first High Courts through letters of patents authorised by the Indian High Courts Act passed by the British parliament in 1862. Superintendence of lower courts and enrolment of law practitioners were deputed to the respective high courts.

During the British Raj, the Judicial Committee of the Privy Council in London acted as the highest court of appeal. Cases before the Privy Council were adjudicated by the law lords of the House of Lords. The state would initiate actions or was sued in the name of the British sovereign in her

As the EIC replaced the Mughal rule the same applied to the Mughal legal system; the advocates under that regimen, "vakils", too followed suit, though they mostly continued their earlier role as client representatives. But the doors of the newly created Supreme Courts were barred to Indian practitioners since the right of audience was restricted to members of the British and Irish professional bodies (such as the Inns of Court in London). However, changes were made later culminating in the Legal Practitioners Act of 1846 which opened the door of the legal profession to all regardless of nationality or religion.

The codification of Indian law began with the creation of the first Law Commission. Under the chairman, Thomas Babington Macaulay, the Indian Penal Code was drafted, enacted and brought into force in 1862. The same applied in respect to the Code of Criminal Procedure as well. In addition, many other statutes and codes, such as the Evidence Act, 1872, and Contracts Act, 1872, followed.

The law of India refers to the system of law in modern India. India maintains a common law legal system of the country which is based largely on the British system and has few, if any, connections to Indian legal institutions of the pre-British era. There is no need to continue with the post independence system as the chapter is confined to the British era in India.

BRITISH "JUSTICE" IN INDIA

There was clearly no proper justice experienced by the natives in dealing with Europeans in India. A notice like this says it all:

"Dogs and Indians not allowed"

Such a barbaric sign shows that Indians were classified as belonging to some-other-than-human species.²⁶³ One of the claims often made by Great Britain was that she has given to the Indian people better laws and a better judicial system than they ever had before or could create for themselves, and that this fully justified her in retaining possession of India.²⁶⁴

Sir Robert Fulton, an eminent British official in India wrote:

"The foundation of our empire in India rests on the principle of justice, and England retains its supremacy in India mainly by justice. Without justice we could not hold India for a moment, for it is that which inspires the people of India with a confidence in us and with a belief that in all our dealings with them we never act otherwise than fairly and justly, and which renders them on the whole satisfied and contented with our rule."

Statements like the above were constantly made by the British to the world in justification of their holding India in subjugation. To a large very extent the statement is incorrect. The Indian people submit to it only because they had been disarmed and British battleships were in all their harbours ready to bombard their cities. British canons and machine guns were ready to mow down their men, women and children; and British bombers (airplanes) were ready to blow up their villages, if they had attempted to throw off the yoke of their foreign masters.

Mr John Dickinson²⁶⁵ describes the kind of legal system set up by the British and the results it produced. He says:

"We, the English, ignorantly assumed that the ancient, long civilized people of India, were a race of barbarians who had never known what justice was until we came among them, and that the best thing we could do for them was to upset all their institutions as fast as we could, among them their judicial system, and give them instead a copy of our legal models at home...it would have been the grossest political empiricism for force it on

²⁶³ Refer to *The parade of the vanquished* and *On A Neglected Aspect Of Western Racism* by Kurt Jonassohn. <http://spectrum.library.concordia.ca/979954/>

²⁶⁴ It would appear that India was the first country in the world to have a system of law known as *Manu's Law* in 1380 BC. This should have had some influence in the compilation of laws in other ancient countries.

²⁶⁵ In his book, *Government of India Under a Bureaucracy*.

a people so different from ourselves....and the reader may conceive the irreparable mischief it has done to India..."

Sir Henry Cotton²⁶⁶ says:

"The people of India possess an instinctive capacity for local self-government. It is by the reason of the British administration, only, that the popular authority of the village headman has been sapped, and the judicial power of the Panchayat, or Committee of Five has been subverted. "

British Partiality Towards Europeans

The gravest charge of all against the British legal system in India, was that of partiality, favouritism in respect of Europeans, especially Englishmen, resulting in serious and widespread injustice to the Indian people. A prominent Calcutta daily states:²⁶⁷

"No man in this country can knock an Englishman down without promptly being arrested and sent to jail. But an Englishman may knock a dozen Indians down and go scot-free. If the Indian attempts to defend himself against his British assailant, the officer is on him in no time, and he goes to jail for heavy sentence."

Also, a Bombay daily states:²⁶⁸ "A European kicks his servant to death. The local magistrate finds him guilty of simple assault and fines him one pound, six shillings and eight pence. But an appeal to the Bombay High Court increases the sentence to nine months imprisonment."

In another case, an Englishman kicked a sweeper, rupturing his spleen, resulting in his death. Shamefully, he was ordered to pay a fine of 50 rupees with no imprisonment. But in another case, an Indian was sentenced to 20 years imprisonment for attempting to rape an Englishwoman, while in the same province an Englishman who gagged and raped a Hindu girl of 18 was acquitted, with no punishment at all. This was very usual when a European was brought before the court in India for any infraction.

In November, 1923, some British soldiers who had been out fox-hunting near the village of Lohagaon, in the vicinity of Poona (now Pune), fell into an

²⁶⁶ In his book *New India* at p. 170.

²⁶⁷ Hindu Wisdom - European Imperialism www.hinduwisdom.info/European_Imperialism8.htm

²⁶⁸ Highest Sageness -29 hinduphilosophyhighestwisdom.blogspot.com/2012/11/highest-sageness-29.html

altercation with the villagers, when one of the villagers was shot dead by a soldier named Walker. The soldier was tried by the Sessions Court before European jurors and British judges and acquitted.

Mr K. C. Kelkar, commented as follows:²⁶⁹

"Such farces of trials of Europeans accused of crimes against Indians are not new among us. They date back to the times of Warren Hastings. The thing to be most regretted is that with such things taking place before their very eyes there are persons who keep singing the praise of British justice. By good rights a pillar ought to be erected at Lohagaon having engraved on it the full details of this case, as a memorial showing what value is attached to the lives of Indians under British rule."

Consider moving this para below to another chapter.....

Edmund Burke had predicted in 1783 that the annual drain of Indian resources to England without equivalent return would eventually destroy India. In 1901, Rajni Palme Dutt estimated that one-half of the net revenues of India flowed annually out of the country, never to return: "So great an economic drain out of the resources of the land would impoverish the most prosperous countries on earth; it has reduced India to a land of famines more frequent, more widespread, and more fatal, than any known before in the history of India or of the world."

British Cruelty

Cruelty against Indian Men, Women & Children

BRITISH JUSTICE IN ENGLAND IN RELATION TO INDIA

The most famous trial that lasted 7 years was in the prosecution of Warren Hastings.

Warren Hastings' Trial

Warren Hastings was the Governor General of Bengal between 1774 and 1785. During the trial of Hastings in 1787, Edmund Burke²⁷⁰ charged him not only with promoting the economic rape of India but also with the literal rape

²⁶⁹ President of the Poona City Municipality and Editor of the weekly Kesari commented editorially in the paper. Source: *India in Bondage: Her Right to Freedom* by Rev. Jabez T. Sunderland pp.105-119.

²⁷⁰ Edmund Burke (1729-1797) was a famous British statesman, parliamentary orator and political thinker.

of Indian women. Hastings was accused of not only using sexual violence as a strategy of control by his colonial subordinates but also that he had personally “undone women of the first rank” in India, noting in particular his humiliation of the Princesses of Oude.

Extracts below from the speech of Edmund Burke in the House of Commons in London vividly catalogued the barbaric treatment meted out to the Indians at the hands of Hastings and his men: **CHECK IF BEFORE THE LORDS.....OR COMMONS**

“...My lords, I am here obliged to offer some apology for the horrid scenes I am about to open... I would rather wish to draw a veil over them, than shock your feelings by a detail. But it is necessary for the substantial ends of justice and humanity, and for the honour of government, that they should be exposed, that they should be recorded, and handed down to after ages...

“My lords, when the people [Indian peasants] had been stripped of everything, it was, in some cases suspected, and justly, that they had hid some share of the grain. Their bodies were then applied to the fiercest mode of torture, which was this: they began with winding cords about their fingers, till the flesh on each hand clung and was actually incorporated. Then they hammered wedges of wood and iron between those fingers, until they crushed and maimed those poor, honest, and laborious hands, which were never lifted up to their mouths but with a scanty supply of provision. My lords, these acts of unparalleled cruelty, began with the poor ryots; but if they began there, there they did not stop. The heads of the villages, the leading yeomen of the country, respectable for their virtues, respectable for their age, were tied together, two and two, the unoffending and helpless, thrown across a bar, upon which they were hung with their feet uppermost, and there beat with bamboo canes on the soles of those feet, until the nails started from their toes, and then with the cudgels of their blind fury these poor wretches were afterwards beat about the head, until the blood gushed out at their mouth, nose, and ears.

“My lords, they did not stop here. Bamboos, wangees, rattans, canes, common whips, and scourges were not sufficient. They found a tree in the country which bears strong and sharp thorns not satisfied with those other cruelties, they scourged them with these. Not satisfied with this, but searching everything through the deepest parts of nature, where she seems

to have forgot her usual benevolence, they found a poisonous plant, a deadly caustic, that inflames the part that is bruised, and often occasions death. This they applied to those wounds. My lords, we know that there are men (for so we are made) whom bodily pains cannot subdue.

“The mind of some men strengthens in proportion as the body suffers. But people who can bear up against their own tortures, cannot bear up against those of their children and their friends. To add, therefore, to their sufferings, the innocent children were brought forth, and cruelly scourged before the faces of their parents. They frequently bound the father and the son, face to face, arm to arm, body to body, and then flogged till the skin was torn from the flesh: and thus they had the devilish satisfaction of knowing, that every blow must wound the body or the mind ; for if one escaped the son, his sensibility was wounded by the knowledge he had that the blow had fallen upon his father; the same torture was felt by the father, when he knew that every blow that missed him had fallen upon his unfortunate son.

“My lords, this was not, this was not all! The treatment of the females cannot be described. Virgins that were kept from the sight of the sun, were dragged into the public court that court which was intended to be a refuge against all oppression and there, in the presence of day, their delicacies were offended, and their persons cruelly violated, by the basest of mankind. It did not end there: the wives of the men of the country only suffered less by this: they lost their honour in the bottom of the most cruel dungeons, in which they were confined.

“They were then dragged out naked, and in that situation exposed to public view, and scourged before all the people. My lords, here is my authority for otherwise you will not believe it possible. My lords, what will you feel when I tell you, that they put the nipples of the women into the cleft notches of sharp bamboos, and tore them from their bodies. What modesty in all nations most carefully conceals, these monsters revealed to view, and consumed by burning tortures, and cruel slow fires! My lords, I am ashamed to open it horrid to tell! These infernal fiends, ...”

[Here Mr. Burke dropped his head upon his hands, unable to proceed, so greatly was he oppressed by the horror which he felt at this relation. The effect

of it was visible through the whole auditory... Several women in the gallery fainted.]

Incidentally, despite the above horrible, unpardonable offences in India, Warren Hastings was ultimately acquitted by the British “Justice” System in 1795, after a trial that lasted seven years. So much for the great British Judicial System! The crimes committed by Hastings were no less than those committed by the Portuguese under their Inquisition in Goa.

Cruelty post-1857

Following the sepoy mutiny, there was a relentless retribution against the perpetrators and even innocent citizens over a period of some 10 years in which about 10 million Indians were wiped out.²⁷¹



Execution of Indian fighters during the First War of Independence

“Every day ten or a dozen niggers are hanged. [Their corpses hung] by two's and three's from branch and signpost all over town ... For three months did eight dead-carts go their rounds from sunrise to sunset, to take down corpses which hung at the cross-roads and the market places, poisoning the air of the city, and to throw their loathsome burdens into the Ganges.”²⁷²

In Delhi, one English eyewitness boasted:

“All the people found within the walls when our troops entered were bayoneted on the spot...These were not mutineers but residents of the city, who trusted to our well-known mild rule for pardon. I am glad to say they were disappointed.” At the site of the massacre of women in Cawnpore,

²⁷¹ *War of Civilisations: India AD 1857* by Amaresh Misra,
<https://www.theguardian.com/world/2007/aug/24/india.randeepamesh>

²⁷² Lieutenant Pearson, on the punishment of rebels in Allahabad, in a letter to his mother.

the British made their captives lick the dried blood off the floor before hanging them. The war rumbled on until late in 1858, but the executions continued until well into 1859, rebels being hanged or shot without trial, convicted mutineers being lashed to the muzzles of guns and blown to pieces...”

One writer states:²⁷³

“Women were dragged out screaming and pounced upon in bazaars, so that the word “rape” itself acquired a plurality, a collective connotation, and people spoke of villages and townships raped, not a single women.”

Jawaharlal Nehru, late prime minister of India after independence, states:

“In my own city and district of Allahabad and in the neighborhood, General James Neill (1810 - 1857) held his 'Bloody Assizes.' Soldiers and civilians alike were holding Bloody Assize, or slaying natives without any assize at all, regardless of age or sex. It is on the records of our British Parliament, in papers sent home by the Governor-General in Council, that ‘the aged, women, and children are sacrificed as well as those guilty of rebellion.’ They were not deliberately hanged, but burnt to death in villages - Volunteer hanging parties went into the districts and amateur executioners were not wanting to the occasion. One gentleman boasted of the numbers he had finished off quite ‘in an artistic manner,’ with mango trees as gibbets and elephants for drops, the victims of this wild justice being strung up, as though for pastime, in the form of figures of eight...British memorials of the Mutiny have been put up in Cawnpore and elsewhere. There is no memorial for the Indians who died...”

Butcher of Amritsar (Gen. Dwyer)

On the promise of democratic reforms after World War I (WW-I), India had massively contributed to the British war efforts in WW-I. India provided more soldiers than the combined contribution of all other colonies. Over a million Indians served/fought in the war. Despite chronic impoverishment, thanks to the British, India contributed about £100 million to the war effort. Further £2.1 million were raised by the princely states and people of India for war

²⁷³ Manohar Malgonkar’s writing on 1857.

funds and charities. Debt burden on India was a massive £128 million because of the war.

Despite the above huge economic and manpower contribution by poor India, and despite the solemn assurance the British had given, the deceitful, dishonest British reneged on the promise of democratic reforms, and instead came up with the draconian Rowlatt Act on 21 March 1919.

Mahatma Gandhi gave a call for peaceful protest against the above Act. In Punjab, two Congress leaders, Dr Satyapal and Dr Saif ud-Din Kitchlew, from Amritsar were arrested and deported. On the Baisakhi religious day of 13 April 1919 a large unarmed crowd gathered at the Jallianwala Bagh in Amritsar to peacefully protest the arrest of the two leaders. And, what did the British beasts do?

Jallianwala Bagh was a large open space enclosed on three sides by high walls/buildings with only one narrow exit. Brigadier General Reginald Dyer, the military commander of Amritsar, surrounded the Bagh with his troops and armoured cars, closed off the exit and then ordered his soldiers to shoot into the crowd with their machine-guns and rifles, without giving the slightest warning to the peaceful crowd to disperse. The trapped crowd had nowhere to run or hide. Men, women and children ran helter-skelter, some jumping into the well to escape the volley of bullets. Dyer personally directed the firing towards the exits where the crowd was most dense; “the targets,” he declared, were “good”. The General ordered the firing to continue until all ammunition the soldiers had brought with them was exhausted. He then ordered his men to leave the area, after his ghastly deed had been done. Dyer forbade his soldiers to give any aid to the injured, and by ordering all Indians off the streets, prevented relatives or friends from bringing even a cup of water to the wounded who were piled up in the field. The massacre toll: 1,200 killed, and 3,600 wounded.

A reign of terror followed. General Dyer issued an order that Indians using the street should crawl on their bellies; if they tried to rise on all fours, they were struck by the butts of soldiers guns. He arrested many teachers and students and compelled them to present themselves daily for roll-calls, forcing many to walk sixteen miles a day. He had hundreds of citizens flogged in the public square. He built an open cage, unprotected from the sun, for the confinement of arrested persons; other prisoners he bound together with ropes, and kept in open trucks. He had lime poured upon the naked bodies of Sadhus,

and had them exposed to the sun. He cut off the electric and water supplies from Indian houses.

The British did their best to suppress the news of this barbaric orgy of military sadism, and managed to delay its spread.

British “Justice”

It was often said that Britain gave India a great judicial system, and that they treated people fairly. However, these are what the discerning Englishmen themselves commented:

“We, the English, ignorantly assumed that the ancient, long civilized people of India, were a race of barbarians who had never known what justice was until we came among them...The people of India possess an instinctive capacity for local self-government. It is by the reason of the British administration, only, that the popular authority of the village headman has been sapped, and the judicial power of the Panchayat, or Committee of Five has been subverted.”

These are extracts from the reports of the various daily newspapers of the British times:

“No man in this [India] country can knock an Englishman down without promptly being arrested and sent to jail. But an Englishman may knock a dozen Indians down and go scot-free... An Englishman kicks a sweeper, rupturing his spleen, which results in his death, and is ordered to pay a fine of 50 rupees with no imprisonment. Yet in another case, an Indian is sentenced to 20 years imprisonment for attempting to rape an Englishwoman, while in the same province an Englishman who gags and rapes a Hindu girl of 18 is acquitted, with no punishment at all... In November 1923, some British soldiers who had been out fox-hunting near the village of Lohagaon, in the vicinity of Poona, fell into an altercation with the villagers, when one of the villagers was shot dead by a soldier named Walker. The soldier was tried by the Sessions Court before European jurors and British judges and acquitted.” **Duplication above**

.....

Another extract on the web refers to this statement:²⁷⁴

“Such farces of trials of Europeans accused of crimes against Indians are not new among us. They date back to the times of Warren Hastings. The thing to be most regretted is that with such things taking place before their very eyes, there are persons who keep singing the praise of British justice.”

Duplication above

What did the “famed” British judicial system do to Reginald Edward Harry Dyer, the butcher of Amritsar, who massacred over a thousand and injured many more by ordering firing at an unarmed and peaceful crowd at Jallianwala Bagh in 1919, and who gave a “crawling order” whereby all Indians using a certain prominent street in Amritsar had to crawl 200 yards on all fours, lying flat on their bellies? Absolutely nothing! He was tried by the Hunter Commission, but got away without any punishment; he was only censured. As if that was not enough, upon his return to Britain, Dyer was felicitated by the British parliament, given an honourable discharge, a purse of £80,000 and a bejewelled sword inscribed “Saviour of the Punjab”! In the film Gandhi made by David Attenborough, the director shows the trial of Dyer to impress the audience the world over the grandness of the British judicial system; without revealing that Dyer received no punishment, and was rewarded back home!

Some educated people talk appreciatively of the author, Rudyard Kipling. But note what that character, without any conscience, had done? He claimed that Dyer (of Jallianwala massacre) was the man who had saved India, and he had started a benefit fund for Dyer, raising over £26,000! It has come to light that a class of Indians was so shameless, slavish, and lacking in self-respect that they wanted to convert the house where Kipling had lived in India into a museum!

Kipling used to take pleasure in heaping ridicule upon the Indian people by the use of contemptuous expressions such as “a lesser breed without the law”, “new-caught sullen people half devil and half child”. Professor Gilbert Murray had said this about Kipling:

“If ever it were my fate to put men in prison for the books they write, I should not like it, but I should know where to begin. I should first of all lock up my old friend, Rudyard Kipling, because in several stories he has

²⁷⁴Comments by Mr K. C. Kelkar, President of the Poona City Municipality.

used his great powers to stir up in the minds of hundreds of thousands of Englishmen a blind and savage contempt for the Bengali...”

Even Warren Hastings, the Governor General, despite his horrible, unpardonable offences in India, was ultimately acquitted by the British “Justice” System in 1795, after a trial that lasted seven years.

Robert Clive

Clive was charged in Parliament with corruption and malfeasance, but is largely vindicated.²⁷⁵ In 1772 it was generally felt that Parliament could no longer neglect the affairs of India. The financial difficulties of the EIC brought on a crisis; the Ministers were forced to take up the subject; and the whole storm, which had long been gathering, now broke at once on the head of Clive.

Clive’s situation was indeed singularly unfortunate. He was hated throughout the country, hated at India House, hated, above all, by those wealthy and powerful servants of the EIC, whose rapacity and tyranny he had withstood. He had to bear the double odium of his bad and of his good actions, of every Indian abuse and of every Indian reform. The state of the political world was such that he could not count on the support any powerful connection.

Clive, unconnected with any of the powerful factions which divided the Parliament, could not rely on their votes. Clive’s enemies, particularly those who were the enemies of his virtues, were unscrupulous, ferocious and implacable. Their malevolence aimed at nothing less than the utter ruin of his fame and fortune. They wished to see him expelled from Parliament, to see his spurs chopped off, to see his estate confiscated; and it may be doubted whether even such a result as this would have quenched their thirst for revenge.

A committee was chosen by ballot to inquire into the affairs of India; and by this committee the whole history of that great revolution which replaced Surajah Dowlah by Meer Jaffier (a puppet of Clive) was sifted with malignant care. Clive was subjected to the most unsparing examination and cross-examination, and afterwards bitterly complained that he, the Baron of Plassey, had been treated like a sheep-stealer. The boldness and ingenuousness of his replies would alone suffice to show how alien from his nature were the frauds to which, in the course of his Eastern negotiations, he had sometimes

²⁷⁵ <http://www.columbia.edu/itc/mealac/pritchett/00generallinks/macaulay/clive/clive17.html>

descended. He avowed the arts which he had employed to deceive Omichund, and resolutely said that he was not ashamed of them, and that, in the same circumstances, he would again act in the same manner. He admitted that he had received immense sums from Meer Jaffier; but he denied that, in doing so, he had violated any obligation of morality or honour. He laid claim, on the contrary, and not without some reason, to the praise of eminent disinterestedness. He described in vivid language the situation in which his victory had placed him: great princes dependent on his pleasure; an opulent city afraid of being given up to plunder; wealthy bankers bidding against each other for his smiles; vaults piled with gold and jewels thrown open to him alone. "By God, Mr. Chairman," he exclaimed, "at this moment I stand astonished at my own moderation."

When the committee had concluded its inquiry, enlightened and impartial men had little difficulty in making up their minds as to the result. It was clear that Clive had been guilty of some acts which it was impossible to vindicate without attacking the authority of all the most sacred laws which regulate the intercourse of individuals and of states. But it was equally clear that he had displayed great talents; and that it was in truth not for his dealings with Meer Jaffier, nor for the fraud which he had practised on Omichund, but for his determined resistance to avarice and tyranny, that he was now called in question.

It was revealed in the Commons that Men like Clive should be judged by their contemporaries as they will be judged by posterity. Their bad actions ought not indeed to be called good; but their good and bad actions ought to be fairly weighed; and if on the whole the good preponderate, the sentence ought to be one, not merely of acquittal, but of approbation. History takes wider views; and the best tribunal for great political cases is the tribunal which anticipates the verdict of history. What is set out in this paragraph is not necessarily what applies in a court of law. If a person is guilty of a serious crime, his good deeds will only be considered in mitigation of his sentence after his conviction.

They could not pronounce him blameless, but they were not disposed to abandon him to that low-minded and rancorous pack who had run him down and were eager to worry him to death. The charges were in a definite form before the House of Commons. Burgoyne appeared as the accuser. The members of the administration took different sides; for in that age all questions were open questions, except such as were brought forward by the

Government, or such as implied censure on the Government. Thurlow, the Attorney-General, was among the assailants. Wedderburne, the Solicitor-General, strongly attached to Clive, defended his friend with extraordinary force of argument and language. It is a curious circumstance that, some years later, Thurlow was the most conspicuous champion of Warren Hastings, while Wedderburne was among the most unrelenting persecutors of that great though not faultless statesman. Clive spoke in his own defence at less length and with less art than in the preceding year.

The Commons resolved that acquisitions made by the arms of the State belong to the State alone, and that it is illegal in the servants of the State to appropriate such acquisitions to themselves. They resolved that this wholesome rule appeared to have been systematically violated by the English functionaries in Bengal. On a subsequent day they went a step further, and resolved that Clive had, by means of the power which he possessed as commander of the British forces in India, obtained large sums from Meer Jaffier. Here the Commons stopped; they shrank from drawing the logical conclusion. When it was moved that Lord Clive had abused his powers, and set an evil example to the servants of the public, the previous question was put and carried. Wedderburne moved that Lord Clive had at the same time rendered great and meritorious services to his country; and this motion passed without a division.

As reported, the result of this memorable inquiry appears on the whole, honourable to the justice, moderation, and discernment of the Commons. But the question with regard to Clive was not a party question; and the House accordingly acted with the good sense and good feeling which may always be expected from an assembly of English gentlemen, not blinded by faction.

The House of Commons accepted that it was illegal for servants of the State to take for themselves property acquired by the arms of the State and that Clive did illegally take such property. However, after accepting those two propositions, the House refused to conclude that “Robert Clive was guilty”. This is British “justice”, what a farce!

Clive returned home in 1753 a hero, marrying Margaret Maskeylne and living in a fine London house acquired with part of his fortune looted in India. His statue is on King Charles Street, London, near Parliament.

Clive who had returned to India a second time, finally left in February 1767. Five years later, in the absence of his strong hand in Bengal, the company appealed to the British government to save it from bankruptcy

caused by widespread corruption. Clive's enemies in Parliament claimed that he was responsible for the situation. In a long trial he was found to have been involved in fraud and corruption and taking large sums from Meer Jaffier, whom he had installed in Bengal after Plassey, but exonerated as the Commons refused to hold he was guilty. However, there were continuing attacks on his integrity. Because of illness and physical exhaustion, he committed suicide in London on 22 November 1774 by taking an overdose of opium. This could be regarded as poetic justice at last!

CONCLUSION

This chapter is on British justice mainly in India and incidentally in relation to two high-ranking functionaries in London who were impeached by the British Parliament. They were Warren Hastings and Robert Clive.

The British introduced the British system of law in India and while the judiciary comprised only Europeans, only British and Irish lawyers could practise law in the newly created Supreme Courts; Indian practitioners were barred initially.

Throughout the period of British rule in India there was no proper justice given to Indians when they were criminally attacked by Europeans, particularly the British, in India. Europeans were getting away literally with murder and if they were not totally acquitted they were simply given a small fine even for murder. Despite the pledge of equality, colonial legislation and the practice of white judges, juries and police placed most Europeans above the law, literally allowing them to get away with murder

It has been shown that the white race in India could commit any number of crimes of the most heinous kind with impunity knowing that they would escape punishment as administered by the courts. Even the high ranking functionaries were treated very leniently. If they were tried in India or in London they would escape scot free as in the case of Robert Clive and Warren Hastings. In the case of General Dwyer, who committed the most heinous crime by ordering his troops to gun down over 1,000 unarmed men women and children and injuring some 1,800. No action was taken against him by the authorities but on the contrary he was honoured and provided with a handsome pension for “saving India”. This was the type of British “justice” that was seen in India in favour of their own.

The British retribution following the sepoy rebellion in 1857 culminated with the British killing some 10 million Indians, most of whom were innocent. Yet there was no justice for the innocent who were murdered by the British in India. It was the same regarding General Dwyer's atrocious act of gunning down innocent unarmed men, women and children.

End of Ch 13

CHAPTER 14

RAPE OF COUNTRY AND INDIAN WOMEN

INTRODUCTION

"British rule in India is the most sordid and criminal exploitation of one nation by another in all recorded history. I propose to show that England has year by year been bleeding India to the point of death, and that self-government of India by the Hindus could not within any reasonable probability, have worse results than the present form of alien domination.

Will Durant, American Historian

This chapter discusses the rape of India and the literal rape of Indian women as perpetrated during the British rule. The quote below is apt:

"The civilization that was destroyed by British guns had lasted for fifteen centuries, producing saints from Buddha to Ramakrishna and Gandhi; philosophy from the Vedas to Schopenhauer and Bergson, Thoreau and Keyserling, who take their lead and acknowledge their derivation from India (India, says Count Keyserling, 'has produced the profoundest metaphysics that we know of'; and he speaks of 'the absolute superiority of India over the West in philosophy'); poetry from the Mahabharata, containing the Bhagavad-gita, 'perhaps the most beautiful work of the literature of the world' down to Sarojini Naidu, greatest of living women poets, and Rabindranath Tagore, who, writing a local dialect in a subject land, had made himself the most famous poet of our time. And how shall we rank civilization that created the unique and gigantic temples of Ellora, Madura and Angkor. This, evidently was not a minor civilization, produced by inferior people. It ranks with the highest civilizations of history, and some, like Keyserling, would place it at the head and summit of all. The British conquest of India was the invasion and destruction of a high civilization by a trading company utterly without scruple or principle, careless of art, greedy of gain, overrunning with fire and sword a country temporarily disordered and helpless, bribing and murdering, annexing and stealing, and beginning that career of illegal and 'legal' plunder which has now gone on ruthlessly for one hundred and seventy-three years, and goes on at this moment while in our secure comfort we write and read. Those

who have seen the unspeakable poverty and physiological weakness of the Hindus today will hardly believe that it was the wealth of eighteenth century India which attracted the commercial pirates of England and France."²⁷⁶

COLONIAL RAPE

Edmund Burke²⁷⁷ in his letter in 1772 to the British Parliament refers to the colonial relationship between England and India as poised between courtship and rape.²⁷⁸ He said that 1767 marked the year when:

“...the administration discovered that the East India Company were guardians to a very handsome and rich lady in Hindostan. Accordingly, they set parliament in motion; and into its tender, fond, grasping arms, pretending all the while that it meant nothing but what was fair and honorable; that no rape or violence was intended; that its sole aim was to rescue her and her fortune out of the pilfering hands of a set of rapacious stewards, who had let her estate run to waste, and had committed various depredations.”

By 1787, Burke amplified his criticism of Warren Hastings, the Governor General of Bengal between 1774 and 1785, charging him not only with promoting the economic rape of India but also with the literal rape of Indian women. Moved by his inflammatory rhetoric, Burke's colleagues in the House of Commons initiated proceedings to remove Hastings from the seat he then occupied in the House of Lords. Hastings was impeached for his atrocities in India and after a very long trial was acquitted. This was usual when it was about British justice in relation to European' crimes and other atrocities perpetrated in India.²⁷⁹

There are a few books which refer to Warren Hastings.²⁸⁰ Dirks's book concentrates on one of the most remarkable spectacles in the history of British

²⁷⁶ The Case for India - By Will Durant Simon and Schuster, New York. 1930 p.6-7).

²⁷⁷ (1729-1797) British statesman, parliamentary orator and political thinker, played a prominent part in all major political issues for about 30 years after 1765, and remained an important figure in the history of political theory..

²⁷⁸ Refer to p 25 of *A Tribute to Hinduism - European Imperialism - Hindu Temple of* ...cincinnatitemple.com/articles/HistoryEuropeanImperialism.pdf

²⁷⁹ Refer to Chapter on British Justice in India.

²⁸⁰ Nicholas Dirks in his book refers to a terrible blot on world history comparable to slavery and fascism; to be neutral or even balanced on the issue is to tolerate the intolerable, and even to become complicit in oppressive violence and tyranny. David Gilmour in his book, however, working on the later period of the high Raj, the Victorian administrators of the Indian Civil Service could certainly be eccentric and fallible,

imperialism: the impeachment of Warren Hastings, the first British governor general in India, for oppression, corruption, and gross abuse of power. Another book by David Gilmour is clearly biased in favour of the Raj and cannot be relied on.

During the trial, Burke enumerated many charges against Warren Hastings, proclaiming:

“... not only that he had countenanced the use of sexual violence as a strategy of control by his colonial subordinates but that he had also personally ‘undone women of the first rank’ in India, noting especially his humiliation of the Princesses of Oude in 1772-1773.”²⁸¹

According to this quote, Hastings himself had approved of sexual violence in the course of his administration in India and he was involved in a specific case set out above. He should have been found guilty as charged, but people who have friends of influence rarely get the justice they deserve, not to mention that British justice in India, when it involved a European, was a farce.²⁸²

In one of his speeches, Burke vividly catalogued the barbaric treatment that Indian women received at the hands of Hastings and his men:

" Virgins, who had never seen the sun, were dragged from the innocent sanctuaries of their houses, and in the open court of justice...(but where no judge or lawful magistrate had long sat, but in their place the ruffians and hangmen of Warren Hastings occupied the bench), these virgins, vainly invoking heaven and earth, in the presence of their parents...publicly violated by the lowest and wickedest of the human race. Wives were torn from the arms of their husbands, and suffered the same flagitious wrongs, which were indeed hid in the bottoms of the dungeons in which their honor and their liberty were buried together...But it did not end there. Growing from crime to crime, ripened by cruelty for cruelty, these fiends...these infernal furies planted death in the source of life, where that modesty, which more than reason, distinguished men from beasts, retires from the view, and even shrinks

but far from being oppressive exploiters they in fact “represented the British Empire at its best and most altruistic. The latter is clearly biased in favour of the Raj, contrary to the overwhelming evidence.

²⁸¹ Refer to p 25 of A Tribute to Hinduism - European Imperialism - Hindu Temple of ...cincinnatitemple.com/articles/HistoryEuropeanImperialism.pdf

²⁸² Refer to Chapter on British Justice in India

from the expression, there they exercised and glutted their unnatural, monstrous, and nefarious cruelty."²⁸³

Burke charged Hastings with implementing policies that destroyed “the honor of the whole female race” in India. Burke was very forceful in his criticism of the rapaciousness of the British colonial policy in India, but he failed to get justice against Hastings on account of his minority voice at the time. Although Burke’s powerful orations of Hastings’s unspeakable colonial acts inspired agitation in the large audiences attracted to the trial, he nevertheless failed in his efforts to convict Warren Hastings. After a trial that lasted seven years, Hastings was acquitted in 1795. Burke passed on two years later. Thus, by 1797 his inimitable and inflammatory rhetoric about the rape of India by the lawless agents of the EIC was silenced forever.

One of the features that made Burke’s speeches about colonial policy in India so memorable was that they skillfully exploited the rhetoric of surprise, since most English readers, regardless of whether they endorsed or opposed state sponsorship of the EIC or the colonial wars in India conducted in its name, were more likely to have read oriental tales that focused on seduction rather than reports of the violently transgressive acts of rape that Burke so vividly described.

British Violence as Reported by Malgongar

Manohar Malgonkar catalogued the violence suffered by the natives during the British retaliatory campaign of retribution after the massacre at Kanpur. Malgonkar disturbing novel details²⁸⁴ the “orgy of killing, rape, and vandalism” perpetrated by Colonel James Neill and his soldiers, events that are censored in nearly all British mutiny novels and, in fact, in many British 19th century imperial histories as well.

Thus, Malgonkar reveals why “romances” and “boys adventures” about the mutiny were the preferred form, since in these genres the moral uprightness of the heroes is an uncontested given, which means, as the narrator in G. A. Henry’s *Times of Peril* insists, that British soldiers simply do not rape. Malgonkar counters such claims with numerous graphic representations of the rapes of Indian women by Englishmen that challenges colonial myths

²⁸³ Colonial Relationship: Rape of Indian Women In a ‘letter to a Member of the National Assembly,’ written in *The Devil’s Wind: Nana Saheb’s Story* 1772.

²⁸⁴ *The Devil’s Wind: Nana Saheb’s Story* <https://www.amazon.com/Devils-Wind-Sahebs-Story-India/dp/014011047X>

about the purity and righteousness of the British acts of “revenge.” Malgonkar’s novel thus invokes imperial history to correct it, by maintaining that British soldiers did, indeed, rape as well as pillage and burn as they swept through the countryside:

“Women were dragged out screaming and pounced upon in bazaars, so that the word “rape” itself acquired a plurality, a collective connotation, and people spoke of villages and townships raped, not a single women.”²⁸⁵

"Every day ten or a dozen niggers are hanged. [Their corpses hung] by two's and three's from branch and signpost all over town ... For three months did eight dead-carts go their rounds from sunrise to sunset, to take down corpses which hung at the cross-roads and the market places, poisoning the air of the city, and to throw their loathsome burdens into the Ganges."²⁸⁶

Treatment of Rape in India

The British created an ingenious system by which the majority of the population fight each other for favour of their colonial masters at the top of the trash heap. However, even at the top of the caste system the Indians were not really on top for want of that privilege as it belonged to the British.²⁸⁷ As the British actually lived outside the laws they made, they would normally escape scot free for any contravention. For example, if a British soldier raped an Indian woman, even if she reported the matter, he would not be prosecuted for the crime.

During the British Raj, the Act that was intended to be invoked was the Offenses Against the Person Act. It states that "every Person convicted of the Crime of Rape shall suffer Death as a Felon." Death as a Felon being different from Death as a traitor, since felons were hanged and traitors were quartered. Despite the prescribed harsh punishments, British rapists of Indian women were hardly ever convicted.

If a soldier were to rape a woman, not only was it very likely her accusation would be ignored by the colonial administration, but it would also be covered

²⁸⁵ *Writing Under The Raj: Gender, Race, and Rape in the British Colonial Imagination 1830-1947* by Nancy L. Paxton). <https://www.amazon.co.uk/Writing-Under-Raj-Imagination-1830-1947/.../081352601...>

²⁸⁶ Lieutenant Pearson - on the punishment of rebels in Allahabad, in a letter to his mother.

²⁸⁷ How was rape handled in Colonial India? Specifically in regards to ... https://www.reddit.com/r/AskHistorians/.../how_was_rape_handled_in_colonial_india/

up by her family as something shameful to be hidden, not something to seek recompense for. Rape ruined a woman's chance of finding a "suitable" husband, thus relegating the family unit's social standing in the community. Thus, not many rapes were recorded in British colonial documentation, and the position is the same today. However, this is more of an indication of the fact that claims were being suppressed rather than an indication that rapes did not occur. Rape engendered violence and was very common under all colonial regimes.²⁸⁸

By the time of the Mutiny in 1857 almost two-thirds of India was under British control. There were many stories circulated about the rape and murder of British women and children. This was during the Raj just prior to the Indian Mutiny of 1857.²⁸⁹ There are numerous reports and books on the rape of British women, but there is hardly any report of sexual violence against Indian women; British lives were considered to be worth far more than the lives of native women.

The condition of Indian women under the British regime was especially bad, but under famine it became even worse.²⁹⁰ Sexual abuse, rape and exploitation of Indian women were accepted norms in British practices. The British officials and historians portrayed Indian women as prostitutes and carriers of sexually transmitted diseases, such as syphilis, gonorrhoea, etc. In times of famine, desperate starving Indian women were forced to work as prostitutes for the survival of their family.

The 200-year British Raj in India has sparked off several debates. The British conquered India from all sides, and brought it under a single rule, the British rule. In the course of their rule, the British crushed the Indian economy which had been superior to the British economy when they arrived. There were regular incidents of rapes of Indian women, and beating of men took place frequently.²⁹¹

²⁸⁸ There is an excellent book on India by Nancy Paxton *Writing under the Raj: Gender, Race, and Rape in the British Colonial Imagination, 1830-1947*. If you are interested in the topic of colonial power dynamics, race and sexuality, refer to *Race, Ethnicity, and Sexuality: Intimate Intersections, Forbidden Frontiers* by Joane Nagel.

²⁸⁹ INDIA DURING THE RAJ: EYEWITNESS ACCOUNTS: Parts 1 and 2
www.ampltd.co.uk/digital_guides/india...the_raj.../Publishers-Note-Part-2.aspx

²⁹⁰ MacMillan, Margaret (2007). *Women of the Raj: The Mothers, Wives, and Daughters of the British Empire in India*. New York: Random House Trade Paperbacks, pp. 97-105.

²⁹¹ Was The British Raj Good Or Bad For India? - Youth Connect, 1 1 May 2014
<https://www.youthconnect.in/2014/05/01/was-the-british-raj-good-or-bad-for-india/>

Paxton of the BBC questions Fanon's thesis that "the colonizing woman is the original rape narrative in British writing about India".²⁹² He argues that even prior to the 1857 rebellion, an earlier "rape script" was in play. This rape script involved the violation of Indian women by British men in the context of a scandal which arose over the first Governor-General of colonial India, Warren Hastings. Both Paxton and Sara Suleri have written about the scandal in which Hastings and his men were accused of crimes tantamount to the economic rape of the country and of acquiescence to the physical violation of Indian women. Edmund Burke, Hastings' nemesis, kept Hastings embroiled in legal battles from 1787 when he was impeached until 1795 when he was acquitted. He was acquitted not because he did not commit any wrongdoing but because of his high level connection and the nature of British justice practised among their own in India. It should be noted that Hastings had acquiesced in some of the charges against him.

BRITISH RAPE OF INDIA'S ECONOMY OVER 200 YEARS

What is discussed here briefly is how the British in the course of their rule of India plundered India's wealth and dismantled its economy for the benefit of Britain. A Hindi word that entered the English language is "loot" According to the Oxford English Dictionary, this word was rarely heard outside of north India until the late 18th century, when it suddenly became common in Britain.

The last hereditary Welsh prince, Owain Gruffydd ap Gwenwynwyn, built Powis castle as a craggy fort in the 13th century. But its most spectacular treasures date from a much later period: Powis is simply awash with loot from India, room after room of imperial plunder, extracted by the EIC in the 18th century.

There are more Mughal artefacts stacked in this private house in the Welsh countryside than are on display at any one place in India or even the National Museum in Delhi. The items include hookahs of burnished gold inlaid with empurpled ebony; superbly inscribed spinels and jewelled daggers; gleaming rubies the colour of pigeon's blood and scatterings of lizard-green emeralds. There are talwars set with yellow topaz, ornaments of jade and ivory; silken hangings, statues of Hindu gods and coats of elephant armour.²⁹³

²⁹² Unspeakable Outrages and Unbearable Defilements - Postcolonial
Textpostcolonial.org/index.php/pct/article/download/604/402

²⁹³ For The Guardian's Audio Long Reads listen to William Dalrymple's long read on The East India Company: The original corporate raiders – Podcast. The latest in the audio long reads examines how, for a

Such is the dazzle of the treasures in the Powis castle. There is the huge framed canvas that explains how they came to be there. An effete Indian prince, wearing cloth of gold, sits high on his throne under a silken canopy. On his left stand scimitar and spear carrying officers from his own army; to his right, a group of powdered and periwigged Georgian gentlemen. The prince is eagerly thrusting a scroll into the hands of a statesmanlike, slightly overweight Englishman in a red frock coat.

The painting shows a scene from August 1765, when the young Mughal emperor Shah Alam, exiled from Delhi and defeated by the EIC troops, was forced into what can now be referred to as an act of involuntary privatisation. The scroll is an order to dismiss his own Mughal revenue officials in Bengal, Bihar and Orissa, and replace them with a set of English traders appointed by Robert Clive, actually the new governor of Bengal and the directors of the EIC, who the document describes as:

“the high and mighty, the noblest of exalted nobles, the chief of illustrious warriors, our faithful servants and sincere well-wishers, worthy of our royal favours, the English Company”.

The collecting of Mughal taxes was henceforth subcontracted to a powerful multinational corporation whose revenue-collecting operations were protected by its own private army.

Within a few years, 250 company clerks backed by the military force of 20,000 locally recruited Indian soldiers had become the effective rulers of Bengal. Its rapidly growing security force had grown to 260,000 men by 1803; it swiftly subdued and seized an entire subcontinent. Astonishingly, this took less than half a century. The first serious territorial conquests began in Bengal in 1756; 47 years later, the company’s reach extended as far north as the Mughal capital of Delhi, and almost all of India south of that city was by then effectively ruled from a boardroom in the City of London. It was not the British government that seized India, but a private company, run by an unstable sociopath. The sinister reality is that it was not the British government that seized India at the end of the 18th century, but a dangerously unregulated private company headquartered in an insignificant office in London and managed in India by an unstable sociopath Robert Clive.

century, the East India Company conquered, subjugated and plundered vast tracts of south Asia. The lessons of its brutal reign have never been more relevant.

In many ways, the EIC was a model of corporate efficiency: 100 years into its history with a small number of permanent staff in London it executed a corporate coup unparalleled in history. This was a military conquest (through bribery and trickery),²⁹⁴ subjugation and plunder of vast tracts of southern Asia. The EIC's subjugation and plunders of India certainly remain the supreme act of corporate violence in world history.

The document signed by Shah Alam known as the Diwani was the legal property of the company, not the Crown, although the government had spent a massive sum on naval and military operations protecting the EIC's Indian acquisitions.

Bengal Devasted by War and Famine

Before long the province, already devastated by war, was struck down by the famine of 1769. Regardless of any war damage and starvation caused by man-made famine, the new regime then further ruined it by excessive taxation. Their tax collectors were guilty of what today would be described as human rights violations. A senior official of the old Mughal regime in Bengal wrote in his diaries: "Indians were tortured to disclose their treasure; cities, towns and villages ransacked; jaghires and provinces purloined: these were the 'delights' and 'religions of the directors and their servants.'"

In the process of the economic rape, Bengal's wealth was rapidly drained into Britain, while its prosperous weavers and artisans were coerced "like so many slaves" by their new masters, and its markets flooded with British products. Weavers' thumbs were amputated to prevent them working as weavers. What cruelty! A proportion of the loot of Bengal went directly into Clive's pocket and most of the remainder went to the Rothschild family, the majority owner of the EIC. Clive returned to Britain with a personal fortune then valued at £234,000. That made him the richest self-made man in Europe. After the Battle of Plassey in 1757, a victory that owed more to treachery, forged contracts, bankers and bribes than military prowess, he transferred to the EIC treasury no less than £2.5m seized from Bengal. In today's currency, it is around £23m for Clive and £250m for the company.

No great sophistication was required. The entire contents of the Bengal treasury were simply loaded into 100 boats and punted down the Ganges from

²⁹⁴ Clive had arranged with Meer Jaffir, the army general of the other side, to move over with his forces in return for being made governor. Jaffir became a puppet of Clive and gave Clive from time to time large sums. This was revealed in the charges against Clive in the British Parliament.

the Nawab of Bengal's palace to Fort William, where was located the EIC's Calcutta headquarters. The entire loot was sent in many ships to London. The fortune sent to London was not a spoil of war but simply a plunder of Bengal's wealth. If there is a change of ruler, it does not mean that the new ruler has the right to plunder the wealth. His responsibility was to safeguard the wealth and to use it for the benefit of the country.

The painting at Powis is deceptive regarding the handing over of the Dewani to Clive. The painter, Benjamin West, had never been to India. The mosque in the background bore a suspiciously strong resemblance to the dome of St Paul. In reality, there had been no grand public ceremony as the transfer was done privately inside Clive's tent, which had just been erected in a parade ground. Shah Alam's silken throne shown was in fact Clive's armchair. Later, the British dignified the document by calling it the Treaty of Allahabad, though Clive had dictated the terms and a terrified Shah Alam had simply waved them through.

Clive who was hounded by envious parliamentary colleagues and widely reviled for corruption, committed suicide in 1774 by slitting his own throat with a knife some months before the canvas was completed.²⁹⁵ Poetic justice indeed! He might have died from an overdose of opium (based on a report).

Sense of Embarrassment

At the height of the Victorian period there was a strong sense of embarrassment regarding the shady mercantile way the British had founded the Raj, which was based on the economics of corrupt corporations, though the Victorians believed in the fundamental unit of analysis and the major driver of change in human affairs. They would prefer to think of the empire as a mission for a benign national transfer of knowledge, railways and the arts of civilisation from west to east, and there was a calculated and deliberate amnesia about the corporate looting that opened British rule in India. On the question of civilisation, India was the cradle of civilisation in ancient times and when the British arrived India was one of the richest country in the world. Europeans, including the British, came to plunder the very wealth and, indeed, they were successful. In addition, over several generations, they destroyed

²⁹⁵ It was reported elsewhere that Clive died from an overdose of drugs (probably opium) which he was in the habit of using for his pains.

everything in India. Including its superior education system²⁹⁶ and in their civilising scheme they spoke about the “white man’s burden”, a sinister portrayal of Rudyard Kipling who has many admirers in Britain but is detested in India.

Wealth During the Mughal Period

Sir Thomas Roe, the ambassador sent by James I to the Mughal court appeared before the Emperor Jahangir in 1614, when the Mughal empire was still at its richest and most powerful. Jahangir inherited from his father Akbar. He ruled over 100 million people. His capitals were the megacities of their day. In those days Agra had a population approaching 700,000, dwarfed all of the cities of Europe, while Lahore was larger than London, Paris, Lisbon, Madrid and Rome combined. This was a time when India accounted for at least one-quarter of all global manufacturing. In contrast, Britain then contributed less than 2 % to global GDP, and the EIC was so small that it was still operating from the home of its governor, Sir Thomas Smythe, with a permanent staff of only six. However, it did already possess some 30 ships and own its own dockyard at Deptford on the Thames.

The Mughal empire had amassed in its 200 years in India a caravan of riches that included Shah Jahan’s magnificent peacock throne, the Koh-i-Noor, the largest diamond in the world, as well as its “sister”, the Darya Nur, and “700 elephants, 4,000 camels and 12,000 horses carrying wagons all laden with gold, silver and precious stones”, worth an estimated £87.5m in the currency of the time. The total amount was many times more valuable than that later extracted by Clive from the province of Bengal.

The destruction of Mughal power by Nadir Shah, and his removal of the funds quickly led to the disintegration of the Mughal empire. Around the same time without anyone to stop them, both the French and the English were training their own sepoys and militarising their operations. Before long the EIC was straddling the globe. Almost single-handedly, it reversed the balance of trade. Since Roman times there was a flow of western bullion to pay for goods from the east. The EIC ferried opium to China, and in due course fought the opium wars in order to seize an offshore base at Hong Kong to safeguard its profitable monopoly in narcotics. To the west it shipped Chinese tea to

²⁹⁶ India virtually had a school in every village, when there were hardly any public education in the West. The literacy rate was 93 % when the British arrived; this was reduced to about 7 %, thanks to the British.

Massachusetts in the USA. However, its dumping in Boston harbour triggered the American war of independence.

By 1803, the EIC captured the Mughal capital of Delhi. The EIC's private force was around 260,000, twice the size of the British army. It had also by this stage created a vast and sophisticated administration and civil service, and was close to generating nearly half of Britain's trade.

EIC Finances and Debt

After acquiring the Diwani and the wealth of the treasury of Bengal, the the company's share price doubled overnight. However, the EIC's bubble burst after enormous plunder and famine in Bengal led to massive shortfalls in expected land revenues. The EIC was left with debts of £1.5m and a bill of £1m unpaid tax owed to the Crown. After this became public knowledge, 30 banks collapsed like a pack of cards across Europe, bringing trade to a standstill.

This once hyper-aggressive corporation had to come clean and requested a massive British government bailout. On 15 July 1772, the EIC applied to the Bank of England for a loan of £400,000 and two weeks later another loan of £300,000. The bank raised only £200,000. By August there were whispering to the government that the EIC would actually need an unprecedented further sum of £1m. The official report the following year, written by Edmund Burke, foresaw that the EIC's financial problems could potentially "like a mill-stone, drag [the government] down into an unfathomable abyss ... This cursed Company would, at last, like a viper, be the destruction of the country which fostered it at its bosom."

As the EIC was too big to fail, in 1773 it was saved by history's first mega-bailout. In return for the price of saving a failing corporation, the government acquired the right to regulate and severely rein it in.

"The British were perhaps the most successful pirates in history. They came to India, pillaged the country in the name of trade and then enslaved it in the name of civilization." Buckminster Fuller²⁹⁷

End of Ch 14

CHAPTER 15

²⁹⁷ 1895-1993, philosopher, thinker, visionary, inventor, architect, engineer, mathematician, poet, cosmologist, inventor of geodesic dome. Indian express – Flair 8/5/2001

INDIANS AND DOGS NOT ALLOWED

“In India, every European, be he German, or Pole or Rumanian, is automatically a member of the ruling race. Railway carriages, station retiring rooms, benches in parks, etc. are marked ‘For Europeans Only’. This is bad enough in South Africa or elsewhere, but to have to put up with it in one’s own country is a humiliating and exasperating reminder of one’s enslaved condition.”

Jawaharlal Nehru²⁹⁸

As the chapter heading indicates, Indians and dogs were not allowed in India to enter British clubs and other places reserved for Europeans. This was in India not a European country or Britain. The British placed Indians and dogs in the same category. Nehru said that Indians deserve to be treated with respect in their own country and one would think that things would change after India got its freedom in 1947. This was not the case; it took many years before there was some relaxation of the rule. Nehru wrote with sadness:

"Biologists tell us that racialism is a myth and there is no such thing as a master race. The whole ideology of this rule was that of the herrenvolk and the master race, and the structure of government was based upon it; indeed the idea of a master race is inherent in imperialism. More powerful than words was the practice that accompanied them and, generation after generation and year after year, India as a nation and Indians as individuals were subjected to insult, humiliation, and contemptuous treatment. The English were an imperial race, we were told, with the god-given right to govern us and keep us in subjection."²⁹⁹

Dogs and Indians are not Allowed



²⁹⁸ The first Prime Minister of India, Jawaharlal Nehru, wrote in his book *The Discovery of India* in 1946, p 295.

²⁹⁹ The Discovery of India - By Jawaharlal Nehru p.326).

The words “Dogs and Indians are not allowed” on the sign above says a great deal how India was governed by the British. Such a sign was displayed in numerous places, such as first-class railway carriages and rest rooms, British clubs and designated benches in parks, among other places. Those signs were displayed in India, not England. Such a sign was no doubt a humiliation for Indians and could lead to drastic actions by some as indeed was Pritilata Waddedar who had joined a revolutionary group.

Pritilata Waddedar³⁰⁰ After completing her education in Chittagong and Dhaka, she attended Bethune College in Kolkata. Pritilata graduated in philosophy with distinction.

After a brief stint as a school teacher, Pritilata joined a revolutionary group headed by Surya Sen. She led a team of fifteen revolutionaries in a 1932 attack on the Pahartali European Club, which had a sign board that read "Dogs and Indians not allowed". The revolutionaries torched the club and were later caught by the British police. To avoid getting arrested, Pritilata consumed cyanide to escape apprehension and prosecution.



Pritilata Waddedar

Denial of Entry into Nightclubs

The sign to deny dogs and Indians entry to certain places in India should have been consigned to the dustbin of history after 1947, one would have thought. This is because Indians are in control of their own country. But this is not necessarily the case for some places.

On 26 July 2015 a Bandra couple was denied entry into a nightclub in Juhu, Mumbai for simply being “Indians”. The couple was laconically told by the Portuguese PR manager that Indians were “undesirable and unfit” for the club which is “Mumbai’s most alluring nightspot”, according to reports.

³⁰⁰ 5 May 1911 – 23 September 1932) [1] was a Bengali revolutionary nationalist. Pritilata Waddedar, the Fire-Brand Woman of Indian Freedom Struggle. www.towardsfreedom.in/site/Pritilata_Waddedar



Trilogy Club Mumbai. Photo

This incident brings the pre-independence memories of the colonial rule when **“dogs and Indians not allowed”** into a British social club. The couple was denied entry into the club and when they protested, the PR manager, was called outside to deal with them. This is what transpired on that night. Jennifer Chavan, an event management company employee, went to the Trilogy nightclub in Hotel Sea Princess in Juhu, Mumbai at around 2:30am on Sunday to celebrate her boyfriend Shanu Mallik’s birthday. Chavan had visited the place several times in the past.

“Chavan and her boyfriend were stopped by Natasha saying Indians were undesirable and unfit for that club. They had gone to celebrate a birthday, but when they tried to enter, they were stopped and told that Indians were not allowed,” an official from the Santacruz police station said.

“When they said Indians are not allowed, I was flabbergasted. For a moment, I actually began to wonder whether I was in India or in some other country. That sentence hurt us a lot. If they did not want to give us entry, they could have said something else. Why did they have to say that? This was not the first time we were going to the club. We had celebrated my birthday there as well,” Chavan told a leading newspaper.

The police were at once called by the club’s management when the couple protested this discrimination against the Indians. Finally, taking cognisance of Chavan’s complaint, an FIR was registered against Natasha and the senior manager of Trilogy, Cedrick Dickson, under relevant sections of the IPC and the Civil Rights Protection Act, 1955.

The club’s management have, however, termed the couple’s allegations as false and clarified that they were denied entry to the club as they came very

late and thus could not be accommodated. The couple's name was also not in the guest list, Dickson said.

History of discrimination against Indians in India



The Royal Bombay Yacht Club, which barred Indians from entering, even if they happened to be Maharajas.³⁰¹ Such incidents, unfortunately, are not rare in Mumbai. For, till the 60s, the Breach Candy Swimming Pool in Bombay (Mumbai), denied entry to Indians. The Royal Bombay Yacht Club barred Indians from entering, even if they happened to be Maharajas.

The prestigious Taj Mahal Palace Hotel opened in 1903, at a time when the British barred all Indians, even maharajahs, from entering many of the best hotels. However, Jamshed Tata, a founder of the Tata industrial empire, responded by erecting the grandest and most lavish hotel in all of British India, catering to Indian and British visitors alike.³⁰² Tata, in retaliation, should have barred all Europeans initially from his hotel to see what would have been the British response. Perhaps the need for filling rooms would have militated against such a suggestion.



The Taj Mahal Palace Hotel. Mumbai

Many Indians who came in contacts with the British were subjected to racial humiliation on a daily basis. The 'Europeans Only' or 'Indians and

³⁰¹ Photo: Indian Tales of the Raj by Zareer Masani.

³⁰² Modern Indian Art Comes Out of Hiding at India's Oldest and Best Hotel Taj Mahal
<http://theseoultimes.com/ST/?url=/ST/db/read.php?idx=725>

Dogs Not Allowed' in first-class railway carriages were the most visible symbols of white supremacy during the British Raj.

According to noted author Zareer Masani:

“Whites-only places like the Delhi Club remained a symbolic reminder of the alien and humiliating side of foreign rule. The last of them, like the Breach Candy Swimming Pool in Bombay (Mumbai), excluded Indians till the 1960s and continues to operate discriminatory entry rules for visitors.”

The vast majority of Indians, of course, had no desire to enter European society. But the notion of segregation was by no means new in the Indian caste-ridden society. What made British racism in India unacceptable was that it was practised by foreign rulers (the British) and affected precisely those westernised Indians who had the strongest aspirations for equality.

After independence, the racist practice of the Raj has not been completely eradicated. The question is if all Indians are not allowed a chance to live free instead of being treated as second-class citizens in their own country, what was the point of all the struggles for the independence movement? Where should the Indians go to live a life of dignity, if not their motherland?

SOCIAL CLUBS AND LIFE IN COLONIAL INDIA

An abiding mystery of India's horrific 200-year colonial encounter with the British is the almost total absence of rancour between the peoples of the two countries.³⁰³ It is as if the depredations by the British never happened. It appears the British have been forgotten all about it, as they well might; and the Indians have decided to let bygones be bygones. Indeed, Indians in India believe that the colonial experience was actually a good thing for the natives, having regard what the British have left behind, such as railways, ports, army, schools, hospitals, the judiciary, police and administrative apparatus and so on. However, over a period of 200 years, in the absence of the British, it can be argued that with the wealth the British drained from India, there could have far more development in India in every respect. It should not be forgotten that India had a sound economic system which the British totally suppressed in the interest of Britain.

³⁰³ Benjamin B Cohen, *In the Club: Associational Life in Colonial South Asia*:
<https://www.amazon.com/Club-Associational-Life-Colonial-South/dp/8125059083>

Exclusion from Social Groups

The reason for this exclusion is that while the British introduced their social clubs which were restricted to Europeans while the Indians have their caste system. Both the British and the Indian understand each other as each group love to exclude people from social groups to which they belong. India, he said, had the caste system. The British had their own equivalent of it in England.

The government types had their own clubs, and businessmen, known deprecatingly as boxwallahs, too had their clubs, as did the Anglo-Indians and other persons of lesser social standing. As the lines were clearly drawn, everyone was supposed to know his place in society.

As the clubs relied heavily on servants, they had to rely on the Indians for their services. There were scores of them in any decent club. They took care of everything that the members might need, including loans. The food was and was generally awful, being fake British cooked mostly by Indians who had been trained to prepare English dishes. Some clubs tried to import chefs but the attempt failed and totally abandoned.

By 1947 when the British left, there were over 500 clubs in existence in India. In most of them, dogs and Indians were not allowed. This practice was not very different from upper caste Indians. They generally do not allow Dalits into temples. In the course of time as with the temples, the rule about the dogs could be relaxed, but not about the Indians. This change was only in the 20th century.

INDIAN SUMMER: THE TWILIGHT OF BRITISH INFLUENCE

Queen Elizabeth I gave a letter to John Newbery, one of the first Englishmen to visit India. Dated February 1583, it was addressed:

"To the most invincible and most mighty Prince, Lord Zelabdim Echebar, King of Cambaia; Invincible Emperor, etc." The letter explained that Elizabeth's countrymen liked to trade, that they thought this would be of mutual benefit, and that they were willing to travel great distances for this purpose. The letter went on to speak of the Indian Emperor's "humanity", and of how the English Queen would be "greatly beholden" if he would treat her subjects "honestly" and grant them "such privileges as to you shall seem good".

Without a good knowledge of India, Elizabeth had the wrong name for the Indian monarch and was mistaken about his title. He was Jalaluddin Akbar, one of the great Mughal Emperors, whose domain extended far beyond "Cambaia" (should have been Cambay in Gujarat). Then, the Mughals could realistically have expected to be described as one of the world's great powers. During the next 150 years, it was India, along with China, that dominated global trade. Even in 1750, 167 years after Elizabeth's begging letter, India had 24.5 % while that of England was barely visible with 1.9 %. It was another seven years before Robert Clive's treacherous victory over the Nawab of Bengal at Plassey that converted the British from traders to rulers and changed everything. Within a short period, the British took control over two-thirds of the country **Consider to delete this section**

INDIANS NOT ALLOWED: A HUMILIATING RAJ

As already mentioned, Indians and dogs are lumped together by the British when it comes to places where they were not welcome in India, their own country. It is humiliating for Indians for a foreign power to impose such a rule in India.

Dogs and Indian

"...dogs and Indians" were, by notification in that precise language, excluded from some of 'Europeans only' clubs. Indians were not allowed to travel by railway carriages, or use railway waiting rooms, reserved for Europeans. Not only that, Indian judges were not allowed to try Europeans in the districts and the Ilbert Bill, introduced in 1883 during Lord Ripon's viceroyalty, to remedy the situation, had to be withdrawn in the face of vicious opposition by Europeans and Anglo-Indians."³⁰⁴

In 1930 the Pahartali European Club, like many other British clubs, had the notorious sign "Dogs and Indians not allowed" in a conspicuous place for all to see. According to Zareer Masani, "Whites only places like the Delhi Club" remained a symbolic reminder of the alien and humiliating side of foreign rule. The last of them, like the Beach Candy Swimming Pool in Bombay (Mumbai), excluded Indians till the 1960s; it continues to operate discriminatory entry rules for visitors. However, the vast majority of Indians, of course, had no desire to enter European society. As mentioned earlier, the

³⁰⁴ *Colonialism and animals* by Hiranmay Karlekar, dailypioneer.com 5 March 2004.

notion of segregation was by no means new in a caste-ridden society. What made British racism unacceptable was that it was practised by foreign rulers and affected precisely those Indians who were most westernised and had the strongest aspirations to equality. There was something sinister about the discrimination: it was a system which allowed in the most humble white, but excluded the most aristocratic Indian, such as a rajah. The Royal Bombay Yacht Club barred Indians from entering, even if they happened to be Maharajas.³⁰⁵

Indian Cultural Rejection by the British

The racial exclusiveness and prejudice of the British was not confined to social contact with Indians. Most importantly in relation to Indian culture, the British exclusiveness and prejudice took the form of:

- (a) an overwhelming rejection of and contempt for India's traditional learning and arts; and
- (b) with a corresponding emphasis on the so-called superiority of Western values and education.

Following from the above, incidents of racial humiliation were an everyday occurrence for most Indians who encountered the British. In particular, in first-class railway carriages were the visible white supremacy signs of "Europeans Only" or "Indians and Dogs not allowed". Indians were barred from such carriages. What was the position if a European traveller had a dog with him? Was he allowed entry with the dog?

The memory of such signs still plays on the minds of certain Indian scholars. For example, Sankara Menon, who is President of the Madras theosophists' educational centre at Kalakshetra is of the view:

"The British were a very blind people...except in the case of a very few people who were deep students, they did not make any attempt during their 250 years here in this country to contact Indian thinking. They wouldn't know what the Bhagavad Gita' contained, what the Upanishads contained...."

³⁰⁵Indian Tales of the Raj - By Zareer Masani.

British imperialism brought to India the proselytizing work of Christian missionaries; they neglected Indian art and culture in their aggressive campaign to convert Indians.³⁰⁶

Dr Coomaraswamy³⁰⁷ has observed:

"The beauty and logic of Indian life belongs to a dying past, and the 19th century has degraded much and created nothing. It is an ungrateful and unromantic task to govern a subject race. England could not in any case have inspired a new life; the best she could have done would have been to understand and conserve through patronage and education the surviving categories of Indian civilization - architecture, music, handicrafts, popular and classic literature, and schools of philosophy - and that she failed here is to have been found wanting in imagination and sympathy. It should not have been regarded as the highest ideal of Empire 'to give to all men an English mind.'"³⁰⁸

Mr. William Archer says:³⁰⁹

"No one of Indian birth except the servants, not even the Rajput princes or the Parsee millionaire may set foot across its threshold. It is the same with the Byculla Club; indeed, every club in India practically follows this model and makes itself a little England representing exactly the interests, the comforts and the vulgarities of an English Club."

Archer further states:

"Such a drawing of the color line is of course inexpressibly galling to a proud and sensitive people, who see their rulers, when the business of running the country is over, withdraw into impregnable caste-strongholds."

There was a stark difference between British in India and their counterparts in England, as can be seen from this example. An Indian Prince, who was the ruler of a Native State in India, visited England and by invitation dined with

³⁰⁶ Indian Tales of the Raj - By Zareer Masani p. 52-73.

³⁰⁷ Dr Ananda Kentish Coomaraswamy (1877-1947) the late curator of Indian art at the Boston Museum of Fine Arts, and author of The Dance of Shiva: Essays on Indian Art and Culture.

³⁰⁸ The Wisdom of Ananda Coomaraswamy presented by S. Durai Raja Singam 1979 p. 32.

³⁰⁹ In an article in the July 1914 Fortnightly Review describes the famous Yacht Club of Bombay, the social centre of official European life in the city.

the King at Buckingham Palace. On his return to India he found himself not allowed to enter any English Club in Calcutta, Bombay, or any other leading city.

The editor of an Indian religious paper states:

"Aside from the missionaries and the army the one meeting place of the British in this country, is the European Club of the neighborhood, the members of which form the most arrogant and exclusive body to be found. Those who know at first hand the types of people who constitute the members of these arrogant associations are tempted to say that with them an unblushing assumption of race-superiority takes the place of religion, club life is with them a substitute for church life, and their one aim is exploitation of the country and enrichment of themselves. The European clubs with this smart set are the most anti-Indian and reactionary bodies in the whole of India."³¹⁰

Because of British racial arrogance and discrimination, the spirit of Indian nationalism was intensified against foreign rule of India. In this regard in 1817, Sir Thomas Munro wrote:

"Foreign conquerors have treated the natives with violence, but none has treated them with so much scorn as we; none have stigmatized the whole people as unworthy of trust, as incapable of honesty, and as fit to be employed only where we cannot do without them. It seems not only ungenerous, but impolite to debase the character of a people fallen under our dominion."

The British enjoyed a social exclusiveness in India. Their arrogance and insolent treatment of Indians, particularly the immunity which they practically enjoyed for their criminal acts, including even the murder of Indians, were sources of grave discontent. There was practically no redress in the courts for criminal acts of the British. The rudest shock was to the English-educated Indians who were the main pillars of support for British rule: such Indians were virtually excluded from the higher echelon of the administration purely on racially grounds.

To the English-educated Indians who formed the main pillars of support for British rule, virtual exclusion from the higher branches of administration

³¹⁰ India in Bondage: Her Right to Freedom by Rev. Jabez T. Sunderland p. 80-82.

on purely racial grounds was the rudest shock. This quote by Moorhouse is relevant:³¹¹

"The Viceroy sat at the apex of a colossal pyramid of power, and British rule was founded on an idea of hierarchy as baffling in its complexity as the caste system of the Hindus themselves. The Hindus had their castes while the British had their classes, and in each case very fine distinctions sometimes separated one social level from the next. The subtleties of the British class system became elaborately codified in the Warrant of Precedence, which was designed as an infallible guide to hierarchy in India, indispensable to the proper arrangement of ceremony, conference or even of a mere dinner party."³¹²

Rabindranath Tagore, Nobel Prize and Western Critics

Very intelligent and educated Indians were despised by the British. After the announcement that the Nobel Prize was to be awarded to Tagore, Western critics attempted to propagate the superiority of the "Caucasian race" over the "Indian race". To discover in the poet, whom they considered to be a dreamer with a "narrow Western outlook" and a dated Western sensibility who had been favoured by preferential treatment that was according to them, often meted out to "colonials" for political exigency. The award of the Nobel Prize they saw as a humiliation to which they were supposed to adjust themselves:

"It is the first time that the Nobel Prize has gone to anyone who is not what we call 'white'. It will take time, of course, for us to accommodate ourselves to the idea that some one called Rabindranath Tagore should receive a world prize for literature."³¹³

Hate Shown Against Indians by Important People

There are a few very important persons who have shown enormous hate for Indians. They include Winston Churchill, Charles Dickens and others.

Winston Churchill's scornful view of India and her religion:

³¹¹ <http://mama.indstate.edu/users/india/country/ind1.html>

³¹² India Britannica by Geoffrey Moorhouse p. 130.

³¹³ The Raj Syndrome: A Study in Imperial Perceptions - By Suhash Chakravarty. Penguin Books. 1991 59.

"I hate Indians (read Hindus). They are beastly people with a beastly religion."³¹⁴

In the British Parliament, Churchill said:

"In handing over the Government of India to these so-called political classes we are handing over to men of straw, of whom, in a few years, no trace will remain."³¹⁵

"It is alarming and nauseating to see Mr Gandhi, a seditious Middle Temple lawyer, now posing as a fakir... striding half-naked up the steps of the Vice-regal Palace".³¹⁶

"Gandhi should not be released on the account of a mere threat of fasting," Churchill told the cabinet on another occasion. "We should be rid of a bad man and an enemy of the Empire if he died."³¹⁷

India, Britain's most important colonial possession, most animated Churchill. He despised the Indian independence movement and its spiritual leader, Mahatma Gandhi, whom he described as "half-naked" and labelled a "seditious fakir," or holy man. Most notoriously, Churchill presided over the hideous 1943 famine in Bengal, where some 5 million Indians perished, largely as a result of British imperial mismanagement. Churchill was both indifferent to the Indian plight and even mocked the millions suffering, chuckling over the culling of a population that bred "like rabbits."³¹⁸

What Sir Winston Churchill really advocated for not granting Indian independence: ³¹⁹

"Power will go to the hands of ras-cals, rogues, free-boot-ers; all Indian lead-ers will be of low cal-i-ber and men of straw. They will have sweet tongues and silly hearts. They will fight amongst them-selves for power and India will be lost in polit-i-cal squabbles. A day would come when even air and water would be taxed in India."

³¹⁴ The Saffron Swastika - By Koenraad Elst Volume 1. p. 532

³¹⁵ <http://vadakkus.com/2013/06/20/winston-churchill-india-independence/>

³¹⁶ Churchill said of his anti-colonialist adversary in 1931.

³¹⁷ <http://www.bbc.co.uk/news/magazine-29701767>

³¹⁸ By Ishaan Tharoor February 3, 2015 *The dark side of Winston Churchill's legacy no one should forget.*

³¹⁹ Vadakkus! *What Sir Winston Churchill Really Said* <http://vadakkus.com/2013/06/20/winston-churchill-india-independence/>

It is no secret that Churchill hated and held in contempt India, Indians and the very thought of granting independence to India.

Other quotes from Churchill should be inserted here.....

Mr William Archer, in an article in the July, 1914, Fortnightly Review, describes the famous Yacht Club of Bombay, the social centre of official European life in the city, and he referred to Geoffrey Moorhouse' quote set out earlier.

Winston Churchill is rightly remembered for leading Britain through her finest hour but at the same time he also led the country through her most shameful hour. In rousing a nation to save the world from the Nazis, he fought for a raw white supremacism and a concentration camp network of his own.³²⁰

Perhaps this chapter should end with an ignominious quote of Winston Churchill's scornful view of India and her religion:

"I hate Indians. They are beastly people with a beastly religion."³²¹

End of Ch 15

³²⁰ See Not his finest hour: The dark side of Winston Churchill www.independent.co.uk › News › UK › UK Politic

³²¹ *The Saffron Swastika* by Koenraad Elst Volume 1. p. 532.

CHAPTER 16

FAMINES AND LIFE EXPECTANCY

INTRODUCTION

Famine in the Indian sub-continent (India, Pakistan and Bangladesh) had been a recurrent feature of life, and reached its numerically deadliest peak in the late 18th and early 19th centuries. Historically, there were some 90 famines in 2,500 years in South Asia alone.³²² There are 14 recorded famines in India between the 11th and 17th centuries. More than 60 million deaths caused by famines over the course of the 18th 19th and early 20th centuries during British rule of India. The last major famine was the Bengal famine of 1943-44. There was no famine of any significance after independence of India in 1947. This is because there have been successful famine prevention processes employed by the Indian government. This is what is expected in a democracy.

Indian agriculture is heavily dependent on climate. The monsoon is critical in securing water for irrigating crops. Droughts, combined with policy failures, have periodically led to major Indian famines, including the Bengal famine of 1770, the Chalisa famine, the Doji bara famine, the Great Famine of 1876–78, and the 1943 Bengal famine.³²³ Many commentators have identified the British inaction as contributing factors to the severity of famines during the time India was under British rule.³²⁴ Apart from the 1943 famine in Bengal in 1943-44, famine largely ended by the start of 20th century. The 1883 Indian Famine Codes, transportation improvements and changes following independence have contributed to famine relief. In India, the primary famine victims traditionally were agricultural labourers and rural artisans, though in the worst famines, cultivators have also been susceptible.³²⁵

³²² Murton, Brian (2000), "VI.4: Famine", *The Cambridge World History of Food*, 2, Cambridge; New York, pp. 1411–27, OCLC 44541840.

³²³ Nash, J. Madeleine (2003), *El Niño: Unlocking the Secrets of the Master Weather-Maker*, New York; London: Warner Books, ISBN 978-0-446-67992-3. Also, Collier, Michael; Webb, Robert H. (2002), Webb, Robert H., ed., *Floods, Droughts, and Climate Change*, Tucson: University of Arizona Press, ISBN 0-8165-250-2.

³²⁴ Davis, Mike (2001), *Late Victorian Holocausts: El Nino Famine and the Making of the Third World*, London; New York: Verso Books, ISBN 978-1-85984-739-8

³²⁵ Drèze, Jean (1991), "Famine Prevention in India", in Drèze, Jean; Sen, Amartya, *The Political Economy of Hunger: Famine prevention*, Oxford: Oxford University Press US, pp. 32–33, ISBN 978-0-19-828636-3

FAMINES CAUSED BY BRITISH RUTHLESS ECONOMIC POLICY

The British had a ruthless economic policy in India, without any empathy for the native citizens. There were numerous famines experienced under the rule of the British Raj. The province that was severely hit was Bengal. The first of these was in 1770, followed by severe ones in 1783, 1866, 1873, 1892, 1897 and lastly 1943-44. Previously, when famines had hit the country, indigenous rulers were quick with useful responses to avert major disasters. But this was not the case under British rule. In fact most of the famines were a consequence of the exploitation of the country's natural resources by the British for their own financial gain. They failed miserably to acknowledge the havoc these actions caused. They were more concerned with the irritation regarding tax revenue the famines brought about.



Picture showing a family affected by the famine

BENGAL FAMINES FIRST COMMENCING IN 1770

The first of these famines was in 1770 and was ghastly brutal. The first signs indicating the coming of such a huge famine manifested in 1769 and the famine itself went on till 1773. It killed approximately 10 million people. This was much more than the six million Jews incarcerated and killed during the Second World War by the Nazi in Germany. Some one-third of the population of Bengal was wiped out. John Fiske³²⁶ wrote that the famine of 1770 in Bengal was far deadlier than the Black Plague that terrorised Europe in the

³²⁶ In his book *The Unseen World* <https://yourstory.com/2014/08/bengal-famine-genocide/> 15 Aug 2014.

14th century. Under the Mughal rule, peasants were required to pay a tribute of 10-15 percent of their cash harvest. This ensured a comfortable treasury for the rulers and a wide net of safety for the peasants in case the weather did not hold for future harvests. In 1765, the EIC took over the task of collecting taxes from the then Mughal emperor Shah Alam II. Overnight for reasons of suppressing any rebellion, the British increased taxes to 50 %. The peasants were not even aware that the right to collect taxes had changed hands. They paid, still believing that it went to the Emperor.

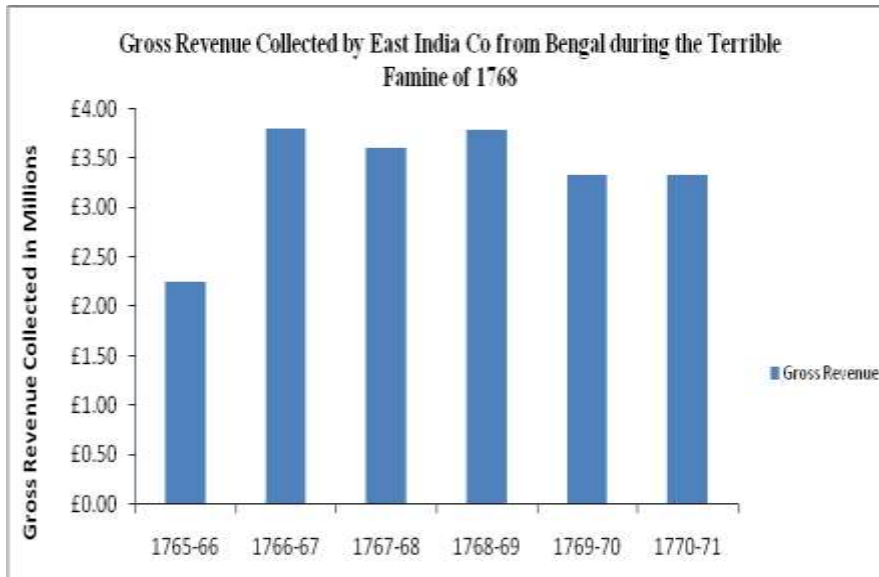
Reason for the Famine

A partial failure of crops was quite a regular occurrence in the Indian peasant's life. That is why the surplus stock, which remained after paying the taxes was so important to their livelihood. But with the increased taxation, this surplus deteriorated rapidly. When partial failure of crops came in 1768, this safety net was no longer in place. The rains of 1769 were dismal and herein the first signs of the terrible drought began to appear. The famine occurred not mainly in the modern states of West Bengal and Bihar but also hit Orissa, Jharkhand and east Bengal (now Bangladesh). Bengal was the worst hit. Among the worst affected areas were Birbhum and Murshidabad in Bengal. Thousands migrated from the area in hopes of finding sustenance elsewhere, only to die of starvation later on. Those who stayed on perished nonetheless. Huge tracts of farmland were abandoned. Wilderness started to thrive here, resulting in deep and inhabitable jungle areas. Tirhut, Champaran and Bettiah in Bihar were similarly affected.

Prior to this catastrophe, whenever there was likely to be a famine the former Indian rulers would waive their taxes and attended to compensatory measures, such as irrigation, to provide as much relief as possible to the stricken farmers. However, the EIC continued to ignore any warnings that came their way regarding the famine, despite the commencement of starvation from early 1770. The deaths started in 1771, when the EIC callously raised the land tax to 60 % in order to recompense themselves for the lost lives of so many peasants. Lesser peasants resulted in fewer crops, which in turn meant less revenue. Hence the ones who had not yet succumbed to the famine had to pay even greater taxes so as to ensure that the British treasury did not suffer any losses during this travesty.

To make matters worst, after taking over from the Mughal rulers, the EIC had issued orders for cash crops for export to be cultivated. Thus, farmers who were used to growing paddy (rice grains) and vegetables were now being forced to cultivate indigo, poppy and other such items that yielded a high

market value for them but could be of no relief to a population starved of food. The natural causes that had contributed to the drought were commonplace. The single-minded profit motive caused such devastating consequences. There was no relief measure was provided for those affected. But as mentioned above, taxation was increased to make up for any shortfall in revenue. What is even more ironic is that the EIC generated higher profits in 1771 than they did in 1768.



Bengal Famine in 1943-44

During this period, Winston Churchill, the hallowed British War time prime minister saved Europe from the atrocities of Hitler. However, he was disturbingly callous about the roaring famine that was swallowing Bengal's population. He callously diverted supplies of medical aid and food that was being dispatched to the starving victims to the already well supplied soldiers of Europe. When he was entreated upon he said, "Famine or no famine, Indians will breed like rabbits." The Delhi Government sent a telegram describing to him a picture of the horrible devastation and the number of people who had died. His only response was, "Then why hasn't Gandhi died yet?"



Winston Churchill:

GENOCIDE IN MADRAS UNDER BRITISH RULE

It was in 1876-79 when this famine occurred. The famine initially struck the Deccan Plateau, which makes up "the entire southern peninsula of India south of the Narmada River." This area, with an average elevation of 2000 ft (600m) above sea level, is drier than the coasts. It includes the modern Indian states of Maharashtra, Andhra Pradesh, Karnataka, Kerala, and Tamil Nadu. The famine later hit a northern interior part of India that included modern day Uttar Pradesh, Rājasthān, Haryana and some of Madhya Pradesh.

Digby estimated 10.3 million people starved to death most of which were in South India³²⁷ (some refer to the tragedy as the Madras famine). Maharatna estimated 8.2 million died from hunger and diseases that followed. The British colonial administration argued that famine relief would be an inappropriate response as it would encourage laziness. Some officials argued the Thomas R Malthus theory that famines are a nature's way for population control and argued that British government should not intervene. At the same time, the government continued its policy of "forced export" of food from India in 1876-1879, while the famine was taking its toll on the people.

The resultant poverty, misery and diseases wiped out villages and entire families. Some farmers and their families committed suicide during this three-year period from the trauma and the extended period of starvation. Parents killed themselves so that their children could eat the remaining scraps of food creating a pool of abandoned and forsaken children

Cause of the Famine

³²⁷ https://commons.wikimedia.org/File:1876_1877_1878_1879_Famine_Genocide_

The cause of the famine was due to British imperial policy:

"As the old-hands at Fort St. George undoubtedly realized, the semi-arid interior of India was primed for disaster. The worsening depression in world trade had been spreading misery and igniting discontent through the cotton-exporting districts of the Deccan, where in any case forest enclosures and the displacement of gram by cotton had greatly reduced local food security. The traditional system of household and village grain reserves regulated by complex networks of patrimonial obligation had been largely supplanted since the Mutiny by merchant inventories and the cash nexus. Although rice and wheat production in the rest of India (which now included bonanzas of course rice from the recently conquered Irrawaddy delta) had been above average for the past three years, much of the surplus had been exported to England. Londoners were in effect eating India's bread."³²⁸

As food hoarding occurred, prices rose. "Moreover, British antipathy to price control invited anyone who had the money to join in the frenzy of grain speculation."³²⁹ Thus, even where food was available, it was not affordable to "outcaste labourers, displaced weavers, sharecroppers and poor peasants."³³⁰

In addition to hoarding, and other factors mentioned above (displacement of food crops by cotton, use of railroads to remove food from areas where it was scarce, and export of previous surpluses), contributing factors include crushing taxes imposed on Indians by the British and the "depreciation of the rupee due to the new international Gold Standard (which India had not adopted), which steeply raised the cost of imports."³³¹ The British, represented in India at this time by Lord Lytton as Viceroy, operated under a laissez-faire capitalist orthodoxy, preferring to put their faith in the power of the unfettered free market over their interest in saving Indian lives.³³²

³²⁸ Mike Davis, *Late Victorian Holocausts: El Niño Famines and the Making of the Third World*, Verso, New York, 2001, p. 26.

³²⁹ *Ibid.*

³³⁰ Mike Davis, *Late Victorian Holocausts: El Niño Famines and the Making of the Third World*, Verso, New York, 2001, p. 27

³³¹ *Ibid.*

³³² Mike Davis, *Late Victorian Holocausts: El Niño Famines and the Making of the Third World*, Verso, New York, 2001, p. 31.

Grain Exported to England. At the height of the famine, "Grain merchants, in fact, preferred to export a record 6.4 million cwt. [640 million pounds] of wheat to Europe in 1877-1878 rather than relieve starvation in India."³³³

During the period leading up to the famine and even at the beginning of the famine, while the south of India was already experiencing crop failures, northern harvests were abundant. However, the surplus wheat was not stored in case of future need; it was exported to England, which experienced a poor harvest and paid high prices for grain in 1876-1877. Nor were the growers of that wheat made rich from crop sales; the profits went to grain merchants, zaminders, and moneylenders. Crops grown for domestic consumption, such as millet, were not stored in the north either, as they were sold to the south. Thus, when the monsoons failed in north India the famine in the Deccan was already well underway; north India had no grain stores to help.

One region that grew wheat was the Central Provinces' Narmada Valley in modern day Madhya Pradesh. The "famous wheat boom" of 1861 to 1890 "was in reality subsidized by destructive soil mining and crushing household debt."³³⁴

During a celebration of Chennai and its various facets such as the legacy of the British who practically founded the city, a writer reminded the people of the dark and cruel aspects of the colonial era. He says that the famine of 1876-78 exterminated half the Dalit population, with millions dying. And, as has been documented by historians, such as Amartya Sen, Jayamohan points out that the famine was man-made and a direct outcome of British rule and Indian inhumanity.³³⁵

Scholarly Views

Mike Davis regards the famines of the 1870s and 1890s as 'Late Victorian Holocausts' in which the effects of widespread weather induced crop failures were greatly aggravated by the negligent response of the British

³³³ Mike Davis, *Late Victorian Holocausts: El Niño Famines and the Making of the Third World*, Verso, New York, 2001, p. 31-32.

³³⁴ Mike Davis, *Late Victorian Holocausts: El Niño Famines and the Making of the Third World*, Verso, New York, 2001, p. 317.

³³⁵ The great famine of Madras and the men who made it by B. Kolappan.

administration. This negative image of British rule is common in India.³³⁶ Davis argues:

"Millions died, not outside the 'modern world system', but in the very process of being forcibly incorporated into its economic and political structures. They died in the golden age of Liberal Capitalism; indeed, many were murdered ... by the theological application of the sacred principles of Smith, Bentham and Mill."³³⁷

Amartya Sen found that the famines in the British era were not due to a lack of food but due to the inequalities in the distribution of food. He links the inequality to the undemocratic nature of the British Empire.³³⁸

Florence Nightingale pointed out that the famines in British India were not caused by the lack of food in a particular geographical area, but they were instead caused by inadequate transportation of food. This in turn was caused by an absence of a political and social structure.³³⁹

Nightingale identified two types of famine: a grain famine and a "money famine". Money was drained from the peasant to the landlord, making it impossible for the peasant to procure food. Money which should have been made available to the producers of food via public works projects and jobs was instead diverted to other uses. Nightingale pointed out that money needed to combat famine was being diverted towards activities like paying for the British military operation in Afghanistan in 1878–80.

Extent of Famines Caused by British Rule

The number of deaths under various famines speak for themselves. Never in prior history of India were there so many deaths from famines, as much as 60 millions. The period after 1947 does not show any significant problem from

³³⁶ Fergusson, Niall (April 2003), "British Imperialism Revised: The Costs and Benefits of Anglobalization", Development Research Institute Working Paper Series (2): 23.

³³⁷ Late Victorian Holocausts: El Nino Famines and the Making of the Third World. <https://books.google.co.uk/books?isbn=1859843824>. Mike Davis - 2002 - History

³³⁸ Famines are easy to prevent if there is a serious effort to prevent them, and a government of a democratic country-facing elections, criticisms from opposition parties and independent newspapers-cannot but make a serious effort to prevent famines. Not surprisingly, while India continued to have famines under British rule right up to independence (the last famine was in 1943, four years before independence, which I witnessed as a child), they disappeared suddenly, after independence, with the establishment of a multi-part democracy with a free press.[32]

³³⁹ Nightingale, Florence; McDonald, Lynn; Vallée, Gérard (2006), Florence Nightingale on Health in India, Waterloo, Ont: Wilfrid Laurier University Press, ISBN 978-0-88920-468-3

famines. Therefore, statistically, the evidence against British rule that it was mainly responsible for the huge death rate from famines cannot be faulted.

Shortly before the death of Queen Victoria, the radical writer, William Digby, in 1901, referred back to the 1876 Madras famine and confidently asserted:

“When the part played by the British Empire in the 19th century is regarded by historians 50 years hence, the unnecessary deaths of millions of Indians would be its principal and most notorious monument.”

Table Showing Famines and Deaths

Year(s)	Locality/Area	No of Deaths
1769-70	Bengal	10m
1782-83	Madras, Mysore	A large number
1788--94	Hyderabad	11 m
1837-38	North West	800,000
1860-61	Agra, Delhi, Punjab, Rajputana	2 m
1865-67	Orissa & Behar	1 m
1868-70	Rajputana	1.5 m
1873-74	Bihar	Little
1876-78	Madras, Bombay, Mysore, Hyderabad	Up to 10.3 m
1888-89	Orissa & Behar	50,000
1896-97	Bombay, Bengal, United Provinces, Central Provinces, Rajputana & Hyderabad	5 m
1899-1900	Bombay, Rajputana, Central Provinces, Hyderabad, Ajmer & Baroda	Over 1 m
1905-06	Bombay	235,000
1943-44	Bengal	5 m

In the 19th century the British treated a drought in India as an opportunity for reasserting sovereignty. In the light of the behaviour of Lord Lytton, the Viceroy of India, he was widely suspected to be insane in ignoring all efforts to alleviate the suffering of millions of peasants in the Madras region. He concentrated on preparing for Queen Victoria's investiture as Empress of India. There was a week-long feast of excess at which 68,000 dignitaries heard

her promise the nation “happiness, prosperity and welfare”. This promise was ignored.

Other rulers like the Mughals and the Marathas, in a like situation, would zealously policed the grain trade in the public interest, distributing free food, fixing prices and preventing exports. Sometimes they would punish traders who short-changed peasants during famines by amputating equivalent weights of merchant flesh. In contrast, the British worshipped a savage god known as the “invisible hand” that forbade state interference in the grain trade. Like a few previous viceroys, Lord Curzon allowed food surpluses to be exported to Britain or hoarded by speculators in heavily guarded depots. Curzon proclaimed to starving villagers that:

“...any government which imperilled the financial position of India in the interests of prodigal philanthropy would be open to serious criticism; but any government which by indiscriminate alms-giving weakened the fibre and demoralised the self-reliance of the population, would be guilty of a public crime’.³⁴⁰

The grand total from the figures for the various famines listed in the table is over 46,000,000 Indians died from famines (elsewhere it was reported over 85 m). Over a period 190 years of looting and pillaging, the Indian Subcontinent as a whole experienced at least two dozen major famines, which collectively killed millions of Indians throughout the length and breadth of the land. The number of people died from famines cannot be fully ascertained. However, colonial rulers’ official numbers indicate it could be 60 million deaths. In reality, it could be significantly higher.³⁴¹

The Causes of famine and their Effect

The imperial policies of British rule were a catastrophe for India, seriously affected the livelihood of both farmers and the general population.

When an El Niño drought caused havoc to the farmers of the Deccan plateau in 1876 there was a net surplus of rice and wheat in India. However, the Viceroy, Lord Lytton, insisted that nothing should prevent its export to England. At the height of the famine in 1877 and 1878, grain merchants exported a record 6.4 million hundredweight of wheat. As the peasants in the

³⁴⁰ *Colonial Overlords: Time Frame Ad 1850-1900*, Time-Life Books. The Scramble for Africa p 33.

³⁴¹ Genocide, the British don't want you to know about.

<https://fbreporter.org/.../genocide-the-british-dont-want-you-to-know-about-they-syst...>

country areas began to starve, the official British policy was “to discourage relief works in every possible way”. In this regard, the Anti-Charitable Contributions Act of 1877 prohibited “at the pain of imprisonment private relief donations that potentially interfered with the market fixing of grain prices”.

Furthermore, the British forcibly disbanded community grain banks and replaced food crops for local consumption to crops such as cotton, opium, tea and grains (to feed animals) for export to England. Some of the opium was exported to China. This replacement of crops for human consumption left Indian farmers and the general population vulnerable to famines. There is documentary evidence suggesting that the colonial rulers chose to ignore the famine affected people. It is estimated that during the two centuries of British rule, famines and the resulting epidemics caused over 40 million deaths (see table above). The Bengal Famine of 1943-44 led to some 5 million deaths from starvation and epidemics.

Some influential Indians have written about the catastrophic policies of the British in India. Dadabhai Naoroji³⁴² also categorically blamed “the drain of wealth” for the poverty in India. Another famous Indian, Amartya Sen, implies that the famines in the British era were due to a lack of a serious effort on the part of the British government to prevent famines. He associated this lack of a serious effort to the absence of democracy in British India.³⁴³ The father of India’s green revolution, M. S. Swaminathan, credits the elimination of famines to Indian independence from Britain despite the trebling of population.³⁴⁴

The famines in India were a product both of irregular rainfall and British economic and administrative policies.³⁴⁵ Colonial policies of the British that contributed to famines were:

1. rack-renting and levies for war;
2. free trade policies;
3. the expansion of export agriculture; and
4. neglect of agricultural investment.

³⁴² In his masterpiece "Poverty and un-British Rule in India". He was popularly labelled as "The Grand Old Man of India" and "The Father of Indian Nationalism".

³⁴³ Famine in India from Wikipedia, the free encyclopedia.

³⁴⁴ *Ibid.*

³⁴⁵ Famine in India – FactualWorld, www.factualworld.com/article/Famine_in_India

Indian exports of opium, rice, wheat, indigo, jute, and cotton were a key component of the economy of the British empire, generating vital foreign currency, primarily from China, and stabilising low prices in the British grain market. Export crops displaced millions of acres that could have been used for domestic subsistence.³⁴⁶ Such a policy increased the vulnerability of Indians to food crises. Others dispute that exports were a major cause of the famine, pointing out that trade did have a stabilising influence on India's food consumption, albeit a small one.

The Orissa (Odisha) famine of 1866–67, which later spread through the Madras Presidency to Hyderabad and Mysore, was one such famine. The 1866 famine was a severe and terrible event in the history of Orissa culminating in the death of about a third of the population.³⁴⁷ Similar famines followed in the western Ganges region, Rajasthan, central India (1868–70), Bengal and eastern India (1873–1874), Deccan (1876–78), and again in the Ganges region, Madras, Hyderabad, Mysore, and Bombay in 1876–78.³⁴⁸ The great famine of 1876–78 caused a large migration of agricultural labourers and artisans from southern India to British tropical colonies, where they worked as indentured labourers on plantations. The large death toll amounted to about 10.3 million. This reduced the usual population growth in the Bombay and Madras Presidencies between the first and second censuses of British India in 1871 and 1881 respectively.

In the light of the large-scale loss of life on account of the series of famines between 1860 and 1877, there was a political controversy and discussion which led to the formation of the Indian Famine Commission. This commission later produced a draft version of the Indian Famine Code.³⁴⁹ However, it was the Great Famine of 1876-78 that was the direct cause of investigations and the beginning of a process that led to the establishment of the Indian Famine code. The next major famine was in 1896-97. Although this famine was preceded by a drought in the Madras Presidency, it was exacerbated by the government's laissez faire policy in the trade of grain. For example, two of the worst famine-afflicted areas in the Madras Presidency, the districts of Ganjam and Vizagapatam, continued to export grains

³⁴⁶ Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India

³⁴⁷ Orissa famine of 1866 - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Orissa_famine_of_1866.

³⁴⁸ Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India

³⁴⁹ Indian Famine Codes - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Indian_Famine_Codes

throughout the famine.³⁵⁰ These famines were typically followed by various infectious diseases, such as bubonic plague and influenza, which attacked and killed a population already weakened by starvation.

British Response³⁵¹

The first major famine experienced under British rule was the Bengal Famine of 1770. About a quarter to a third of the population of Bengal starved to death in a ten-month period. At the same time, the East India Company raised taxes disastrously and this coincided with this famine. The famine was exacerbated by the raising of the taxes, even if it was not caused by the British regime.³⁵² Following this famine, “Successive British governments were anxious not to add to the burden of taxation.” The rains failed again in Bengal and Orissa in 1866. Policies of laissez faire were employed, which resulted in partial alleviation of the famine in Bengal. However, the southwest monsoon made the harbour in Orissa inaccessible. In consequence, food could not be imported into Orissa as easily as Bengal. In 1865–66, severe drought struck Orissa and was met by British official inaction. The British Secretary of State for India, Lord Salisbury, did nothing for two months, by which time a million people had died. The lack of attention to the problem caused undoubtedly by Salisbury.³⁵³ Some British citizens such as William Digby agitated for policy reforms and famine relief, but Lord Lytton, the governing British viceroy in India, opposed such changes in the belief that they would stimulate shirking by Indian workers. Reacting against calls for relief during the 1877–79 famine, Lytton replied, “Let the British public foot the bill for its ‘cheap sentiment’, if it wished to save life at a cost that would bankrupt India,” substantively ordering “there is to be no interference of any kind on the part of Government with the object of reducing the price of food,” and instructing district officers to “discourage relief works in every possible way.... Mere distress is not a sufficient reason for opening a relief work.”³⁵⁴

³⁵⁰ Indian famine of 1896–97 - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Indian_famine_of_1896-97

³⁵¹ A contemporary print of the Madras famine of 1877 showing the distribution of relief in Bellary, Madras Presidency, from the Illustrated London News, (1877).

³⁵² Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India

³⁵³ Famine in India – FactualWorld, www.factualworld.com/article/Famine_in_India. Article on Famine in India: Secretary of State for India Lord Salisbury later regretted.

³⁵⁴ Famine in India – FactualWorld, www.factualworld.com/article/Famine_in_India.

In 1874 the response from the British authorities was better and famine was completely averted. Then in 1876 a huge famine broke out in Madras. Lord Lytton's administration believed that "market forces alone would suffice to feed the starving Indians."³⁵⁵ The results of such thinking proved fatal (some 5.5 million starved), so this policy was abandoned. Lord Lytton established the Famine Insurance Grant, a system in which, in times of financial surplus, INR 1,500,000 would be applied to famine relief works. The result was that the British prematurely assumed that the problem of famine had been solved forever. Future British viceroys became complacent, and this proved disastrous in 1896. About 4.5 million people were on famine relief at the peak of the famine.

Curzon stated that such philanthropy would be criticised, but not doing so would be a crime. He also cut back rations that he characterised as "dangerously high," and stiffened relief eligibility by reinstating the Temple tests. Some 1.25 to 10 million people died in the famine.³⁵⁶ The famine during World War II led to the development of the Bengal Famine Mixture (based on rice with sugar). This would later save tens of thousands of lives at liberated concentration camps such as Belsen.

Policy Influences

British famine policy in India was influenced by the arguments of Adam Smith, as seen by the non-interference of the government with the grain market even in times of famines. Keeping the famine relief as cheap as possible, with minimum cost to the colonial exchequer, was another important factor in determining famine policy. According to Brian Murton, a professor of geography at the University of Hawaii, another possible impact on British policy on famine in India was the influence of the English Poor Laws of 1834,³⁵⁷ with the difference being that the English were willing to "maintain" the poor in England in normal times, whereas Indians would receive subsistence only when entire populations were endangered. Similarities between the Irish famine of 1846–49 and the later Indian famines of the last part of the 19th century were seen. In both countries, there were no impediments to the export of food during times of famines.

³⁵⁵ Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India

³⁵⁶ Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India.

³⁵⁷ Famine in India : definition of Famine in India and synonyms, dictionary.sensagent.com/Famine%20in%20India/en-en.

Famine Codes

The Famine Commission of 1880 observed that each province in British India, including Burma, had a surplus of food grains, and that the annual surplus amounted to 5.16 million metric tons.³⁵⁸ The product of the Famine Commission was a series of government guidelines and regulations on how to respond to famines and food shortages called the Famine Code. These had to wait until the exit of Lord Lytton as viceroy, and were finally passed in 1883 under a subsequent more liberal-minded viceroy, Lord Ripon. They presented an early warning system to detect and respond to food shortages. Despite the codes, mortality from famine was highest in the last 25 years of the 19th century.³⁵⁹ At that time, annual exports of rice and other grains from India was approximately one million metric tons. Development economist Jean Drèze evaluated the conditions before and after Famine Commission policy changes: “A contrast between the earlier period of frequently recurring catastrophes, and the latter period when long stretches of tranquillity were disturbed by a few large scale famines” in 1896–97, 1899–1900, and 1943–44.³⁶⁰ Drèze explains these “intermittent failures” by four factors:

1. failure to declare a famine (particularly in 1943);
2. the “excessively punitive character” of famine restrictions such as wages for public works;
3. the “policy of strict non-interference with private trade”; and
4. the natural severity of the food crises.

There was a threat of famine, but after 1902 there was no major famine in India until the Bengal famine of 1943. This famine was the most devastating; between 2.5 and 3 million people died during World War II.³⁶¹ However, according to the table above, the figure is as much as 5m. In India as a whole, the food supply was rarely inadequate, even in times of droughts. The Famine Commission of 1880 identified that the loss of wages from lack of employment of agricultural labourers and artisans were the cause of famines. The Famine Code applied a strategy of generating employment for these sections of the population and relied on open-ended public works to do so.

³⁵⁸ Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India

³⁵⁹ Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India

³⁶⁰ Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India.

³⁶¹ The British in India. - History Forum ~ WorldHistoria - Page 1, www.worldhistoria.com/the-british-in-india_topic127378.html

The Indian Famine Code was used in India until more lessons were learnt from the Bihar famine of 1966–67. The Famine Code has been updated in independent India and it has been renamed “Scarcity Manuals.” In some parts of the country, the Famine Code is no longer used, primarily because the rules embodied in them have become routine procedure in famine relief strategy.

Impact of Rail Transport

During the famines of the 1870s, the failure to provide food to the millions who were hungry has been blamed both on the absence of adequate rail infrastructure and the incorporation of grain into the world market through rail and telegraph. Mike Davis³⁶² notes that, “The newly constructed railroads, lauded as institutional safeguards against famine, were instead used by merchants to ship grain inventories from outlying drought-stricken districts to central depots for hoarding (as well as protection from rioters)” and that telegraphs served to coordinate a rise in prices so that “food prices soared out of the reach of outcaste labourers, displaced weavers, sharecroppers and poor peasants.” Members of the British administrative apparatus were also concerned that the larger market created by railway transport encouraged poor peasants to sell their reserve stocks of grain.

Rail transport, however, also played an essential role in supplying grain from food-surplus regions to famine-stricken ones. The 1880 Famine Codes urged a restructuring and massive expansion of railways, with an emphasis on intra-Indian lines as opposed to the existing port-centred system. These new lines extended the existing network to allow food to flow to famine-afflicted regions. Jean Drèze (1991)³⁶³ also found that the necessary economic conditions were present for a national market in food to reduce scarcity by the end of the 19th century, but that export of food continued to result from that market even during times of relative scarcity. The effectiveness of this system, however, relied on government provision of famine relief: “Railroads could perform the crucial task of moving grain from one part of India to another, but they could not assure that hungry people would have the money to buy that grain”.

A famine weakens body resistance and leads to increases in infectious diseases, especially cholera, dysentery, malaria, and smallpox. Human response to famine could spread the disease as people migrated in search of

³⁶² Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India

³⁶³ Famine in India - Wikipedia, the free encyclopedia, en.wikipedia.org/wiki/Famine_in_India

food and work. On the other hand railways also had a separate impact on reducing famine mortality by taking people to areas where food was available, or even out of India. By generating broader areas of labour migration and facilitating the massive emigration of Indians during the late 19th century, they provided famine-afflicted people the option to leave for other parts of the country and the world. By the 1912–13 scarcity crisis, migration and relief supply were able to absorb the impact of a medium-scale shortage of food. Drèze concludes:

“In sum, and with a major reservation applying to international trade, it is plausible that the improvement in communication towards the end of the nineteenth century did make a major contribution to the alleviation of distress during famines. However, it is also easy to see that this factor alone could hardly account for the very sharp reduction in the incidence of famines in the twentieth century”.³⁶⁴

The Ideological Framework of Extermination

For any genocide or holocaust there is a certain ideology which drives the killing machine, for example:

- (a) the Islamic invaders committed horrifying massacres in India driven by the ideology of Islam;
- (b) the Portuguese massacred Hindus in Goa motivated by their Christian faith; and
- (c) the Nazis had their fantasy about being a superior race leading to the murder of 6 millions in Europe deemed inferior.

Once the ideology provides the justification for mass murder, the methods used to achieve it are just the “tools”, such as burning of Hindus at the stake for refusing to convert to Christianity would be a tool of genocide. So accordingly the first question that should be asked is: *What was the ideology that was the driving force of the British Empire?*

³⁶⁴ Famine in India : definition of Famine in India and synonyms, ...dictionary.sensagent.com/Famine%20in%20India/en-en.

The straight answer to that is: Christianity. The British themselves were very clear about this; even a cursory glance at the documents of that period will make this clear. In addition there exists a multitude of books/papers which explore the synergy between missionaries spreading Christianity and the British colonisation efforts.

The next question is: *How was it possible for the Christian British oppressors to be completely devoid of any feeling towards the dead and dying Indians?*

If you consider people different from you as *human beings*, it is next to impossible not to be affected by their suffering. However, once you start viewing them as “primitive savages” or “heathens”, similar to animals that need to be herded in a particular direction, there will be no normal feelings of humanity.

How was this desensitisation brought about? It appears that there were two factors which led to the life of the Hindu becoming worthless in his own land: the most important factor is the the “Heathen Hindoo”.³⁶⁵ The first step of de-humanising the vast Hindu population of India was to treat them as heathens or unbelievers who were immersed in the “darkness” of Hinduism. According to the missionaries it was the divine duty of the British rulers to “liberate” Hindus from Hinduism. For this they had the active protection and support of the Christian British Raj. In the doublespeak of Christianity the word “heathen” or “pagan” is equivalent to the “sub human” of the Nazis. That is, someone whose life has little or no value unless he embraces Christianity.

Vicious anti Hindu propaganda was widely disseminated not only among the general public but was fed to all British employees of the EIC. In addition most of the British administrators and soldiers etc were indoctrinated at church run schools from a very early age.

It must be kept in mind that some decades ago Britain was a very “Christian” country, where the church played a central role in people’s lives. Much of the negative portrayal of Hinduism in the West today can be directly traced back to Christian missionary propaganda. Nothing has changed as Christian missionaries continue to gather money overseas for conversion of Hindus in India.

³⁶⁵ A Heathen is defined as an uncivilized or barbaric person[5]. More commonly used in the sense of someone who does not believe in Christianity. This is a particularly insulting term used towards Hindus by Christian missionaries even today.

Hence the would be oppressors of India had already a very fixed image of Hindus and Hinduism in their minds. This is the *primary level of ideology*, where it was already decided that Hindus were “bad”.

Malthusian Ideology

Over a century ago the media bombarded people with the propaganda that “population growth is bad” or that they were heading for a disaster as population was growing beyond control.

This screaming about the population explosion being dangerous was specifically directed towards India and China. Western countries were only concerned about the “population explosion” as the ease with which they mercilessly exploit resources would be under threat from India & China. The underlying current to these “concerns” was the racist fear of the “browns” (Indians), “yellow” (Chinese) and “black” (both Indians and Africans) when racism could be and indeed publicly practiced. Their fear was that their excessive growth in population would overrun “white” civilisation. Some western authors have even made a career out of predicting millions of deaths in India and China due to famines, etc!

All this propaganda about “population growth is bad” has died out a bit in recent years as a more realistic viewpoint has emerged. Actually population growth is not a “disaster” as was propagated by the Western media and academics. India is especially poised to reap rich benefits from its population growth as a large segment of the population is of youth. But China due to its short sighted “one child” only policy just a while ago is going to face a rapidly ageing population in the coming years. Most of Europe and Japan are already heading for a demographic disaster as their population falls below replacement levels.

All this western fear of a population explosion derives from the theories as suggested by Thomas Malthus in the late 18th and early 19th centuries. Malthus taught History and Political Economy at the East India College at Hayleybury in Britian. And it is no surprise that Malthus was member of the Christian clergy and was inspired by “Christian principles”. This college can be considered to be the gutter where “well mannered” white Christian men laid out plans for the conquest and decimation of India. This college was where the future British murderers in India were trained. Some prominent alumni of Hayleybury include Sir John Lawrence (Viceroy of India from 1864-68), Sir Richard Temple (governor of Bombay presidency from 1877-1880. All the crazy economic and social engineering theories which led to the genocides in India were taught here. This college was similar to a Nazi propaganda centre.

The basic theory as given by Malthus boils down to this:

- (a) Population growth is bad as population would grow to an extent that the resources would no longer be enough to support it.
- (b) Two types of checks hold population within resource limits: *positive* checks, which raise the death rate; and *preventative* ones, which lower the birth rate.

The positive checks include hunger, disease and war; the preventative checks are abortion, birth control, postponement of marriage and celibacy. The former was applied in India. The mass murderers who went under the title of “Viceroys of India” were all from the East India College and deeply influenced by the rubbish taught by Malthus. They actually saw the massive death tolls due to famines as a “positive check” on the population of Indians! This is illustrated in a confidential note sent to Lord Ripon³⁶⁶ by one of his subordinates:

“In the words of Couper: ‘If the famine mortality in 1879 be tested, it will be found that about 80 per cent of the deaths come from the labouring classes, and nearly the whole of the remaining 20 per cent from cultivators owning such minute plots of land as to be hardly removed from labourers.’ Although they died more rapidly than any other, ‘still they reproduce themselves with sufficient rapidity to overcrowd every employment that is opened to them.’”

Some time back, Malthusian theories³⁶⁷ exerted a tremendous influence on Western governments and intellectuals, as is evident by the constant fears of population growth expressed by them. In 1805 Malthus was appointed professor of history and political economy at the East India College in England, which probably had an influence on EIC students who went to India. The result was their indifference to the many famines in India.

Added to the Malthusian theories of growth were the economic theories of free trade which emphasised minimum government interference in trade and advocated the maximising of profits. All these theories combined to form *the*

³⁶⁶ Ripon was viceroy of India from 1880-1884.

³⁶⁷ These were propounded by Rev Thomas Malthus, and they were concerned how to reduce population growth (by war and famine). Actually, Malthus was employed by the EIC College in England training EIC personnel recruited to work in India.

Secondary Level of Ideology, which basically was used as the justification for the genocides subsequently carried out in India.

Tools of Genocide

In the paragraphs below many of the direct causes of the massive deaths in the British genocides of Indians are set out.

Feed the English, Starve the Indian. In all the famines which took place under the Christian British Raj, there never was a shortage of food in the country overall. In fact during the worst famines, surplus food grains were being exported from India to England. Nothing illustrates this point better than the graphs below which show that records amount of rice and wheat were being exported out of India, while millions of Indians were dying of starvation. This begs the question: *If taking food from the mouth of a starving man while he dies of hunger is not deliberate murder, then what is?*

Example 1: The Terrible Indian Famine of 1876-79

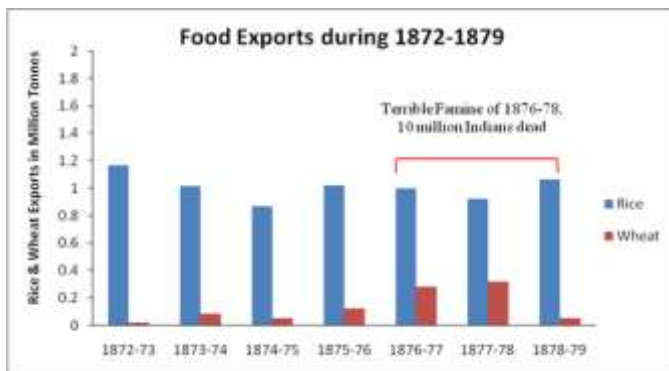


Figure 2 Food Exports during the years 1872-1879 (source: Famines in Bengal 1770-1943, K C Ghosh, from pages 28-29)

The terrible famine of 1876-79 was spread out across nearly the whole of southern, western and northern India (Tamil Nadu, Maharashtra, Andhra Pradesh, Rajasthan, Uttar Pradesh, Karnataka, Haryana, Madhya Pradesh). The most realistic estimate of deaths is nearly 10 million. Those who survived the starvation of the famine were finished off by outbreaks of cholera.

During the famine of 1876-79 rice and wheat exports continued more or less as usual. Almost a million tonnes of rice were exported each year while millions of Indians were dying of starvation. As can be seen from Example 1

in the peak famine year of 1877-78 a record number of tonnes of wheat were exported!

The worst affected area by far was South India, particularly the states of Tamil Nadu, Karnataka and Andhra Pradesh, Maharashtra (what used to be Madras Presidency and Bombay Presidency).

Leaving famines and turning to life expectancy of Indians, the latter would have been influenced by the enormous deaths caused by famines during the British era.

INDIAN LIFE EXPECTANCY

This section is devoted to Indian life expectancy during the period of British rule in India.

It is true that Life expectancy over the fifty year period from 1871 to 1921 did not increase but rather declined by about four and a half years or nearly 20 percent. The decline in life expectancy was due to the very high death rate in the population. The reversal of the trend occurred during the next two decades from 1921 to 1941. However, decline in the death rate during these two decades was not due to overall increase in prosperity but mainly due to the two factors: Monsoons were good (most of the Indian population depended on the monsoon for agriculture as there was not any initiative to improve the irrigation facilities, plus it saved the people from the dismal management of government.

India experienced famine and plague (not the Black Death) during those periods leading to very high death rates. Mother Nature was thinning the herd, not the British. By artificially reducing the death rate in modern times, human populations have soared.

Mother nature cannot be blamed when there is clear cut evidence of the mismanagement by the colonial rule. If a chart is made of the rain's variability on the map of the subcontinent, then Bengal (east India) records the least amount of variability in the annual amount of rainfall. Yet it suffered two worst famines in the history of the colonial rule (one at the beginning of the colonial rule and other at the end of the British Raj).

Normally colonies were supposed to generate the revenues for the colonial masters and not the other way around. The famines were partially born out of this fact. So for instance when the famine struck Gujarat and Deccan in 1630 under the Mughal rule, Shahjahan remitted the Khalisa (revenue from his own imperial tax demesne) worth 70 lakh rupees. (almost 35% of annual revenue

of entire Khalisa in the empire), not only that but he also substantially reduced the Jama-Dami in the affected provinces to compensate the Jagirdars in lieu of the heavy tax remissions they had been obliged to make. In contrast during the famine of 1770 of Bengal under the colonial rule, instead of making any remissions, the revenue collections were rather kept to the level of the year previous to the famine, and if that was not enough in the next year it was further increased by the 10%, at a time when almost 1/3rd population of the entire province of Bengal had already perished in the famine of the previous year, which must have put the tremendous burden on the rest of the population!

The Railways which are often presented as the bright aspect of colonial rule also ended up aggravating the condition of famine many times. Railways connected the interiors of India to the ports and via that to the international market. The interior areas were now encouraged to grow the cash crops instead of food crops, which could now be easily taken to the port via Railroad. However, more disastrous consequence was the large scale export of the food grains from the interior to the international market owing to the cheap railroad transportation, which significantly reduced the internal supply of food. For instance, as much as 1.55 million tons of foodgrains were exported in 1895-96 and 2.22 million tons in 1899-1900, both of which years saw one of the two gravest famines in the history of the colonial rule. If only this food export would have been prohibited, the condition might not have become worse. But the point is: It was not certainly mother nature at her routine job!

Life expectancy rose by 32 years in 2012 from one of only 32 years at the time independence in 1947. A lack of government spending was largely the reason for the low life expectancy before independence.

And finally, when the British left in 1947, both the National Literacy Rate and Life Expectancy rose around 50 % each. In 1947 the literacy rate in total was 23% of the entire population and the life expectancy was only just 31 years. However, just over 50 years later the literacy rate became 74% overall and the life expectancy was at an all-time high of 64 years.

The rule of the British in India has had a massive effect, a little good but mostly bad. What is unambiguously clear is that India has come far since its independence and has been transformed into a country prominent on a global scale. Although there seems to be zero resentment between the two nations

India and Britain), the memory of British rule of India lives long and is still an important talking point for this nation.³⁶⁸

Yes it is true that Life expectancy over the fifty year period from 1871 to 1921 did not increase but rather declined by about four and a half years or nearly 20 %. The decline in life expectancy was due to the very high death rate in the population. The reversal of the trend occurred during the next two decades from 1921 to 1941. However, the decline in the death rate during these two decades was not due to overall increase in prosperity but mainly due to the two factors. These were:

- (a) The monsoons were good. Most of the Indian population depended on the monsoon for agriculture as there was not any initiative to improve the irrigation facilities, plus it saved the people from the dismal management of government that usually aggravated the condition of bad monsoon in famine.
- (b) Simpler modes of Vaccinations for Cholera and Small pox became available.³⁶⁹

Throughout the British rule, the population faced frequent famines, had one of the world's lowest life expectancies, suffered from pervasive malnutrition and was largely illiterate.³⁷⁰ Also, the large illiteracy rate was caused by the British.

“Two of the stark statistics that reveal the colonial plunder and neglect are: At the end of British colonial rule, life expectancy in India was 27 years and literacy 8 percent; after fifty years of independence, life expectancy is 62 years, and literacy 52 percent.”³⁷¹

The low illiteracy rate was due to the demolition of the native education system in which there was virtually a school in every village.

CONCLUSION

This chapter attempts to provide an account of the main cause of the various famines that took place in India during British rule. Although the lack of rain contributed to many famines, they were largely caused by British imperialist

³⁶⁸ <http://www.destinationindia.bupprojects.uk/the-effects-and-impacts-of-the-british-rule-in-india/>

³⁶⁹ Man And Environment - The ecological History of India by Irfan Habib Page no:- 114-115.

³⁷⁰ *An Overview of Indian Economic Structure under British Rule*. Dr Hareet Kumar Meena, Assistant Professor, Department of History, Indira Gandhi National Tribal University, Amarkantak, Madhya Pradesh.

³⁷¹ IndiaStar.com

policy. On many occasions, there was no lack of food to feed the native population, but it was exported to feed the mouths in England. Some 46 million natives died from famines during British rule, though the figure could be as much as 80 millions as reported by some people. What is significant is that there is hardly any famine of any consequence since 1947 as the Indian government has properly planned for the eventuality, ignoring what Thomas Malthus³⁷² had propounded..

Because of the ruthless imperial policy of the British, Indian life expectancy had been substantially reduced. Because of colonial plunder and neglect, Indian life expectancy was reduced to 27 years, which has since been increased to 64 years just 50 years after independence.

End of Ch 16

³⁷² Malthus had regarded economics as a dismal science.

CHAPTER 17

ATROCITIES TO EDUCATION IN INDIA

INTRODUCTION

The quote below shows how Lord Macaulay had intended to destroy the Indian education system:

"I have traveled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief, such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self esteem, their native culture and they will become what we want them, a truly dominated nation."³⁷³

The main intention of introducing English education in India (Bharat) was to conquer its rich culture and heritage by not allowing them to disseminate to the next generation. Even Max Muller had the same view about the education system in India and wanted the English education to predominate. Thus the indigenous education system became a victim to western culture. However, while the indigenous education system was open and available to all, what was introduced was only intended for some of the elite Indians who were intended to be used as collaborators for British rule of India to continue indefinitely.

India was never poor until the arrival of the British and some of its wealth was used to provide education for the masses much earlier than the case in Britain. Indeed, the system in India, in relation to its tutorial system, was adopted in Britain. Therefore, to claim that India was a barbaric country and in need for the British to civilise it by replacing the indigenous education is absurd to the extreme. India was the first country to have established over a dozen universities, some as far back as in the 7th century BC. A notable university Taxila followed by others and

³⁷³ Lord Macaulay's address to the British Parliament on 2 February, 1835.

Nalanda.³⁷⁴ These universities attracted advanced students from all over the known world, such as China and Greece. Many famous Greeks, such as Pythagoras studied in India. Students did not have to pay for anything.

Table Showing Ancient Universities in India

Name	Location	Yr Est.	Yr Demolished
Nalanda	Bihar	427 AD	1197
Odantapuri	Maghada	550 AD	1193
Vallabhi	Gujarat	475 AD	1200
Jagaddala	Bengal	Pala P.	1207
Takshasila (or Taxila)	NW India (now in Pakistan).	7 th C BC	499 AD
Varanasi	Uttar Pradesh	8 th Century	Modern Period
Pushpagiri Mahavihara	Odisha	2 nd C BC	10 th C AD
Somapura	Somapura	Gupta P.	12 th C AD
Vickramasila	Bagelpur	770 AD	Around 1197

As can be seen in the above table, Takshashila (or Taxila for short) was the first university established in the 7th century BC in north west India (that region is now in Pakistan since partition in 1947).

Almost all the ancient universities were destroyed by Muslim invaders around the 12th century AD, while the British dismantled the mass Indian education system during their rule of India. Before the arrival of the British,

³⁷⁴ A new Naland University has recently been established in North India with collaboration from a number of countries in the region. For details refer to *INDIA: Invasions, Foreign Rule and Eurocentrism* by Dr Nat Khublall, 2016. The ancient Nalanda was destroyed by the Muslims in 1197 AD.

the literacy rate in India was over 90 % but when they left in 1947 it was only about 10 % or so.

INDIAN EDUCATION DURING PRE-BRITISH DAYS

Ancient India was celebrated for its learning all over civilised Asia and Europe. Megasthenese around 302 BC was struck by the depth of this learning during his mission to the court of Chandragupta.³⁷⁵ Fa-hien, the famous Chinese traveller (399-413 AD) spent some years at the Pataliputra and Tamralipti monasteries.³⁷⁶ He also spent two years in Ceylon which too had its monasteries, similar to those in India. These monasteries were huge, housing and teaching several hundred monks each. During the seventeen years Fa-hien spent in India (629-645 AD) he visited many monasteries belonging to the Mahayana and the Hinayana schools. He visited Hiranyaparvata, the Golden Hill (Munghir), a city on the bank of the Ganges, which had 10 Sangharamas with 4,000 priests, and 12 Deva temples. At Tamralipti (at the mouth of the Hoogly River), there were 10 monasteries with a thousand monks. The same story is told of many other towns he visited.

I-tsing (671-695 AD) came to India by sea-route. He spent ten years studying at the Nalanda University, the most dominant during his time. It was supported by a revenue of 200 villages and housed more than 3,000 monks. The building contained eight halls and three hundred apartments. On the way back, he spent seven years in Sribhoja (**Sumatra**), which was a cultural extension of India.

Muslim Onslaught

In the face of continued Muslim onslaught from across the north-west frontier, Hindu/Buddhist sciences were taken to the interior of the country. Alberuni tells us how "Mahmud ruined the prosperity of the country (India)", how they (Hindus) were turned into "atoms of dust scattered in all directions", how "this is the reason, too, why Hindu sciences have retired far away from those parts of the country ..., and have fled to places which our hand cannot yet reach, to Kashmir, Benares, and other places."³⁷⁷ As time passed and the Muslim

³⁷⁵ Megasthenes' visits to India - Indologica.com

www.indologica.com/volumes/.../vol17-18_art04_BONGARDLEVIN-BUKHARIN

³⁷⁶ Education System in British India | Hindu -

Scribd <https://www.scribd.com/document/327646523/Education-System-in-British-India>

³⁷⁷ Distorted History - Causes, Consequences and Remedies - Bharat Rakshak <https://forums.bharat-rakshak.com> > BR Archives > Strategic & Security Issues Archive.

inroads became deeper, Hindu centres of learning were destroyed in the interior as well. Eventually, from there they retired into neighbouring countries like Tibet.

Tibet preserved as best as it could, what India was no longer in a position to do. For example, 4,000 books belonging to the Sanskrit, Pali and Prakrit literature were translated into Tibetan language. Today, about 3,800 of them are no longer even known in India. They were completely destroyed. Much of ancient India's texts can be found in neighbouring countries, such as Tibet, Siam and Cambodia. India's ancient history cannot be reconstructed except with their aid.

The Nalanda University continued its glorious existence for over eight centuries before it was destroyed by the Muslims. Bakhtiyar Khilji invaded Bihar in 1197 AD and found that at Odantapuri (present-day Bihar-Sharif in Patna District) "most of the inhabitants were Brahmins." They were put to death. Large number of books were found there, and, when the Muhammadans saw them, they called for some persons to explain their contents, but all the men had been killed. It was discovered that the whole fort and city was a place of study.³⁷⁸

Following the destruction and killing came the dark period in India lasting several centuries. Hindus came under repeated attacks of the Muslims who destroyed their places of worship and learning. But their hands could not reach everywhere; and even in places where they were more securely established, their rule did not remain undisputed for long. As a result, Hindu India and its institutions, though badly mauled, still survived.

European Era

After the Muslim era came the period of European conquest. The European travellers and administrators bear testimony to the great veneration in which the Hindus hold learning and instruction. One of the earliest observations made on the subject of indigenous education was by Fra Paolino Da Bartolomeo. This Austrian spent fourteen years in India (1776-1789). Recalling what Megasthenes wrote, he says that the method of teaching and writing was introduced into India two hundred years before Christ, and that he still found it in practice. "No people, perhaps, on earth have adhered as much to their ancient usage and customs as the Indians," he says. He states that the Greek historians portray the Indians as people of greater size, and

³⁷⁸ In Hindi the word Behar (vihâr) means a college" (Elliot and Dowson, *The History of India, Vol.11*, p.306).

much more robust than those of other nations. He himself "seldom saw in India a person either lame, crooked, or otherwise deformed". Among many factors, climatic and cultural which he recounts, he says that "temperance and education contribute, in an uncommon degree, to the bodily conformation, and to the increase of these people". Then he describes the method and practice of teaching and instruction as he found them in Malabar schools.

Brigadier-General Alexander Walker served in India between 1780 and 1810. He says that "no people probably appreciate more justly the importance of instruction than the Hindus". According to him, "they sacrifice all the feelings of wealth, family pride and caste that their children may have the advantage of good education". He also found that this love of learning was no exclusive characteristic of the Brahmins but "this desire is strongly impressed on the minds of all the Hindus. It is inculcated by their own system. There were schools in every village." He adds that the "spirit of enquiry and of liberty has most probably been effected by the Shudras who comprised the great majority of the population, and who were in possession of the principal authority and property of the country".

Even during the early days of the British, indigenous education was thriving.

"In the college of Nuddeah alone, there are at present 1,100 students and 150 masters. Their numbers, it is true fall very short of those in former days. In Rajah Roodre's time (Circa 1680) there were at Nuddeah, no less than 4,000 students and masters in proportion." All, the teachers as well as the pupils, were supported by the revenue of free land, the Rajah's treasury supplying any deficiency.³⁷⁹

The fact of wide-spread education with a school in every village was uniformly noticed by most early observers. Even writing as late as 1820, Abbe J.A. Dubois says that "there are very few villages in which one or many public schools are not to be found ... that the students learn in them all that is necessary to their ranks and wants ... namely, reading, writing, and accounts".

The British Government Survey

After dealing with the military subjugation of India and revenue system for a hundred years, the British, in an effort to consolidate their power, they

³⁷⁹ An article discussing the famous "Nuddeah School" of Bengal, in Calcutta Monthly Register, January 1791.

turned to the education system. This important institution could not be left out of their vigilant attention. The Raj made a thorough study of the prevailing indigenous educational system before introducing its own. Surveys were made in various provinces. It turned out that what the Government undertook was not a sample survey but a veritable census. The Madras study and Adam's study of the Thana of the Nattore in the Rajshahy District of Bengal counted every school, scholar and teacher.

The reports described the mode of instruction. They touched many points: curriculum, text-books, the hours of coaching, the tuition fees, the financial support of the system. They also contained information regarding the state of the female education; they collected the caste-composition of the scholars and the teachers and also their religious and linguistic affiliations. In this way, these reports, besides throwing light on the state of education for the period, became a mine of information on many sociological facts.

The Mode of Instruction

The characteristic features of the Hindu mode of instruction were a combination of reading and writing. As a pupil spoke aloud a letter, he also wrote it with his finger on the ground in sand. When he had acquired a little proficiency, he could use an iron style or some other instrument to write on a palm-leaf or plantain-leaf. Wooden-boards and brazen-plates were also used. The writing could be effaced with a wet cloth, and boards and slates used again for writing upon. The method was economical.

The very first lessons which taught a knowledge of letters also provided moral and religious instruction. A letter was learnt by referring to a word beginning with that letter, then by a verse which was also a moral maxim, in order to impress it better in the memory. The very first lessons which taught knowledge of the alphabets also provided moral and religious instruction. In another feature of this mode of learning, the pupils learnt in groups of four or five, generally led by a more advanced student. Describing the method, A.D. Campbell, Collector of Bellary, says:

"The economy with which children are taught to write in the native schools, and the system by which the more advanced scholars are caused to teach the less advanced, and at the same time to confirm their own knowledge is certainly admirable, and well deserves the imitation it has received in England."

This refers to the well known fact that some of the features of the Indian indigenous education were borrowed by Europe.

Village School System

W. Adam's report of 1835 showed that in the then states of Bengal and Bihar, there were 100,000 indigenous elementary village schools, or one school for every 31 or 32 boys of school age. The Madras report which was the most comprehensive showed that there were 12,498 schools containing 188,650 scholars. During the same period, schools of a similar nature were found scattered throughout the Bombay Presidency too. Leitner found that 8,000 pupils still received their education in the indigenous schools of Punjab in spite of "the 26 years of repressive education of the Educational Department".

The data shows that the female education was very much neglected though it was not altogether absent. Certain regions like Malabar and Joypoor in Vizagapatam made a better showing than other areas. In these regions, the Shudras did better in the matter of female education than the upper class Hindus including the Brahmins. In the Punjab, according to Leitner, "female education is to be met in all parts". According to him, the Punjabi woman has not only been "always more or less educated herself, but she has been an educator of others". Even before the annexation of the Punjab, there were six public schools for girls in Delhi kept by Punjabi women.

In addition to the system of public education, there was also widespread private coaching. In Madras, the number of pupils taught privately at home was considered to be "above five times greater than that taught in the schools", according to Sir Thomas Munro, Governor of Madras Presidency. In Malabar District, 1,094 Hindu students of advanced learning, were being coached privately, while only 75 attended the only one public institution financed by the impoverished Raja. The Collector narrates the pathetic story of this ancient institution, first destroyed by the Muslims in 966 AD, and later on ruined by being denied its revenues by the British. According to Adam, in the Nattore Thana, while only 659 pupils were taught in any kind of public schools, 2,382 were taught at home.

Private coaching including self-education remained an important part of the Indian scene. Edward Thompson writing in the 1930's says:

"There are in India poor folk who never went to any sort of school who have learnt to read. . . There must be more literacy in the sense of reading the vernaculars, than the numbers in schools indicate, or else how every Bengal bazaar swarms with these frightfully printed (but cheap) texts of Ramprasad, Chandidas, Krittibas's Ramayana (before the War, according to Dinesh Sen, two hundred thousand sold every year) Sarat Chatterjee told me that in 1921 the twelve annas edition of his fiction had brought

him in twelve thousand rupees in royalties, which I estimate to be on a sale of two hundred thousand."

Higher Education

There was also a well-developed system of specialised education and higher learning. According to the *Survey of Indigenous Education in the Province of Bombay* (1820-30), there were 16 schools of higher learning in Ahmednagar; and in Poona there was as many as 164 such schools out of a total of 222 educational institutions of all description.

Madras Presidency reported 1,101 schools (with 5,431 students) of higher learning, Rajahmundry heading the list with 279 such schools. Trichnopoly had 173, Nellore 137 and Tanjore 109. These taught 5,431 scholars who learnt here, according to their specialisation, the Vedas, Law, Astronomy, Poetics, or Music, etc.

Hamilton said in 1801 that within the limits of the 24 Parganas, beyond the limits of Calcutta, there were 190 seminaries, all indigenously maintained where Hindu Law, Grammar and Metaphysics were taught. Ward, who wrote in 1818 AD, enumerated 28 institutions of higher learning in the city of Calcutta alone where Nyâya and Smriti Shâstras were taught. There was well organized instruction in the Indian system of medicine and inoculation against small-pox was also taught.

According to Adam's report in the Thana of Nattore in the District of Rajashahy alone, there were 38 higher schools of learning with 379 scholars, of whom 261 came from distant places. The same story was from the Punjab. Leitner's report says: "The Vedas were, comparatively speaking, little taught in the Punjab in Ranjit Singh's time, the teachers chiefly coming from the Dekkan"; but, he adds that in Sanskrit and in Grammar, "Punjab Learning was proverbial throughout India, whilst Punjabi Pandits also excelled in Niaya (Logic), Mimansa, the Dharmshastras, Vedant and Sankhya (six Shastras), Patidhant and Siddhant (Astronomy)".

Subjects Taught

The subjects taught in the schools of higher learning were the Vedas,

Sâmkhya (Philosophy), the Six Darsanas, Law, Logic, Poetics, Grammar, Astrology and Astronomy, and Medicine. Fra Paolino Da Bartolomeo, describing education in Malabar also mentions the following subjects: Chess (*ciudarangam*), fencing (*payatta*), Navigation (*naushantra*) and the use of the

spear on foot (*hastiludiun*). Another interesting subject taught was silence or mauna. Yes, mauna too had to be taught and it was as important a subject as any other. According to Leitner's Report, Ranjit Singh also gave grants to architects and gun-makers. It is not clear whether the grants were personal or meant for teaching their arts to other deserving students.

The Pandits

Adam praises the teachers for their learning which was equalled only by their modesty. He found them "not only unpretending but also plain and simple". Though "adepts in the subtleties of the profoundest grammar" of a language "probably the most philosophical", and masters of logic, ethical philosophy and of their national laws, they were "discriminating and mild". He found in them "no abjectness to a supposed or official superior". They praised other Pandits for their learning, generally in their absence, rather than themselves. Let us salute their memory. What was said about the country's cotton-weavers could as justly be said about its teachers and acharyas, their bones are bleaching the plains of the country.

Text-books

The Collector of Bellary District reports that "the three books which are most common in all the schools, and which are used indiscriminately by all the several castes, are the Ramayana Mahabharata, and Bhagvata". Thus contrary to the current notion, the highest ethical and spiritual literature of the Hindus was open to all irrespective of their caste. Very much unlike the West, where the Bible remained unread and even a prohibited reading for many, many centuries; and, in fact, many times its translators into vernacular were burned at the stake until the triumph of Protestantism, which gave birth to an opposite movement called bibliolatry.

F.W. Robertson, Collector of Rajahmundry District, names 66 text books including the Ramayana, various Shutcums (Krishn Shutcum, Suryanarayan Shutcum, Jankeya Shutcum, Narayan Shutcum), and various Charitums (like Vamana Charitum, Mala Charitum, etc.). Some text-books, like the Visvakaram-Purana, were special to the manufacturing classes. Adam names 29 text-books taught in elementary schools in Bengal, and 120 books taught in higher Institutes. These related to such subjects as Grammar (20), General Literature (11), Law (17), Vedanta (4), Logic (31), Astronomy and Astrology (19), Medicine (4), etc.

In his Report on the Punjab, Leitner names hundreds of textbooks - Sanskrit, Persian, Arabic and Gurmukhi taught in Hindu and Muhammadan schools of different grades in the Punjab. For example, textbooks taught to Sikh students of Gurmukhi schools are divided into two sections: those taught to the beginners and those taught to advanced students. To the first section belonged Balopdesha, Panj Granthi, Janam Sakhi, the tenth Guru's Panj Ekadash, Bhagvat, Tulsi Ramayana, Vishnu Purana, Pingal (10 parts), Ashwa Medha, Adhyatma Ramayana, Vichara Sagar, Moksha Pantha, Surya Prakash, the sixth Guru's Guru Vilas, Vashishtha Purana, and Daswan Askandha.

Mass Education Open to All

The above data destroys completely a popular notion that education in India was monopolised by the Brahmins. This lie was first spread by the missionaries and the British rulers; the colonised mind of many Indian intellectuals still continue with this view. The data reveals that out of the total number of 175,089 students, both male and female, elementary and advanced, only 42,502 were Brahmins (24.25%); 19,669 were Vaishya students (about 11%); but 85,400 were Shudras (about 48.8%); and still 27,516 more were "all other castes", meaning castes even lower than the Shudras including the pariahs (15.7%). Thus the higher castes were only about 35% and the Shudras and other castes were about 65% of the total Hindu students. If the Muslims (about 7 % of the total) are included, then the share of the Brahmins was even less.

According to the *Survey of Indigenous Education in the Province of Bombay* (1820-1830), Brahmins constituted only 30% of the total scholars in that province. Adam tells the same story about Bengal and Bihar. In the five districts he investigated, the total number of Hindu students was 22,957. Out of these 5,744 were Brahmins, or about 25 %. Kayasthas were about 12%. Students belonging to 95 castes were represented in his Report. It includes 66 ChanDals, 20 Muchis, 84 Doms, 102 Kahars, and 615 Kurmis.

In spite of the claims of the missionaries, they did no better for the Hindu *low-castes*. According to Adam's findings, Burdwan had 13 missionary schools, yet they had only 1 ChanDal student while the native schools had 60. The former had only 3 Doms and no Muchis while the latter had 58 and 16 respectively. Of the 760 pupils belonging to the lowest 16 castes, "only 86 were found in the missionary schools, and the remaining number in native schools".

As teachers, the Brahmins were even less represented. Out of a total of 2,261 teachers in these districts, Brahmins were only 208, or about 11%. In

this region Kayasthas were the teachers par excellence. They were 1,019 in number, or a little less than half the total. Other teachers belonged to other 32 castes. ChanDals had six, Goalas had five, Telis had eleven; while Rajputs had only two, and Chhatri and Kshetriya taken together had only three.

Comparison

A comparison was made with the West, in particular England, the country with which the people who prepared the reports had a better acquaintance. The West was at this time acquiring monasteries and new-style universities which were gaining fame for teaching theology, but it still had no national system of elementary education for instructing its younger ones.

In England, the attempt to introduce any semblance of wider instruction was first made in mid-fifties in the 19th century under factory laws. But the legislation "provided nothing more than that the children shall on certain days of the week, and for a certain number of hours (three) in each day, be inclosed within the four walls of a place called a school, and that the employer of the child shall receive weekly a certificate to that effect signed by a person designated by the subscriber as a schoolmaster or schoolmistress".³⁸⁰

The level of literacy of these teachers was such that many of them signed the certificate of attendance at school with a cross. As a result, an Act had to be passed in 1844 which required that the "figures in the school certificate must be filled up in the handwriting of the schoolmaster, who must also sign his Christian and surname in full". But that did not improve matters very much.

Punishment in India under the indigenous system of education was mild. Even in the Punjab region where it was more common, it consisted in making a student stand in a corner, or making him pull his own ears by passing his hands through his knees; or making him sit down and stand up for a number of times; or disallowing him to leave the class-room during the meal time. There were no fines. On the other hand, teachers in England were sadists - at least, this is what the English accounts of the period tell us. For example, Charles Dickens in his *Nicholas Nickleby* (1838-39) describes these schools and their teachers, particularly in Yorkshire. He says that these "schoolmasters, as a race, were the blockheads and impostures"; that, they "were the lowest and most rotten in the whole ladder"; that they were "ignorant, sordid, brutal men, to whom few considerate men would have entrusted the board and lodging of a horse or dog". He said that these schools

³⁸⁰ *Report of the Inspector of Factories*, Parliamentary Papers, June 30, 1857.

were opened by "any man who had proved his unfitness for any other occupation in life".

Sanction in Hinduism

The Indian national education system was no freak but grounded in Hindu culture and its system of local self-government. *Ludlow's British India* says:³⁸¹

"in every Hindu village which has retained anything of its form ... the rudiments of knowledge are sought to be imparted; there is not a child... who is not able to read, to write, to cipher; in the last branch of learning they are confessedly most proficient".

The same source says at another place that "where the village system has been swept away by us, as in Bengal, there the school system has equally disappeared". Leitner quotes a report of a British Inspector of Schools in the Punjab which too brings out the intimate link between indigenous educational system and its underlying system of ideas and polity. It says:

"The indigenous education of India was founded on the sanction of the Shastras, which elevated into religious duties and conferred dignity on the commonest transactions of every-day life. The existence of village communities, which left not only their municipal, but also in part their revenue and judicial administrations, in the hands of the people themselves, greatly helped to spread education among all the different members of the community."

British Hostility

The new British rulers were understandably hostile to the indigenous system. As soon as the British took over the Punjab, the Education Report of 1858 says: "A village school left to itself is not an institution which we have any great interest in maintaining."

This hostility arose partly from a lack of imagination and from innate prejudice. To the new rulers, brought up so differently, a school was no school if it did not teach English. To such preponderant elements among them, the answer of a rare and imaginative administrator like Leitner was this:

³⁸¹ Educational System During Pre-British Days - Voice of Dharma
voiceofdharma.org/books/ohrr/ch07.htm

"If a collegium held, according to Hindu tradition, in the teacher's own house, is not a school; if to read and write Gurmukhi and the *naharas* is not to know the three or any r's, then, of course, all discussion is at an end... When, however, by school is meant an indigenous school; by a knowledge of reading and writing that of the indigenous characters; by learning or science, oriental learning and science, then indeed was education far extended when we took the Punjab than it is at present."

To these who despised an indigenous school because it taught a small number of students, he answered: "If the Lahore Government College could be called a college when it had only four students, there is no reason why an indigenous school should not be called a school when it has less than ten students."

Financial Support

The indigenous school system was founded on realistic public financial support. The teacher of an indigenous school was an idealist. Schools were supported by the grant of rent-free lands and financial grants. During the British rule, this support was withheld or drastically curtailed. Rent-free lands were available for public needs. Dharampal shows that the proportion of such lands was sometimes as large as 35% of the total land, and sometimes even 50%.³⁸² Leitner gives the names of many hundreds of scholars who were endowed with such lands but whose grants were terminated and as a result of which the institutions they ran so well closed down within a generation. The Collector of Bellary District wrote:³⁸³ "There is no doubt that in former times especially under the Hindu Government very large grants both in money and in land were issued for the sake of learning."

When the British started studying the indigenous education, they had already been in control of the territory for over fifty years; and during these years much harm had already been done. The land grants were already stopped or curtailed. There was a general breakdown in the economy at large. The old classes which had supported local institutions were made impoverished. These and other causes combined to bring about a fast deterioration in the education condition. Adam mentions many specific villages in Nattore Thana which at the time of investigation had only two schools where there had been once ten or eleven schools in living memory. The decay was fast.

³⁸² Awakened India – How to Preserve Our Culture and Indigenous ... new.resurgentindia.org › Education System 4 Feb 2015.

³⁸³ Awakened India – How to Preserve Our Culture and Indigenous ... new.resurgentindia.org › Education System 4 Feb 2015

Increasing Illiteracy

The indigenous education system, no doubt, was wantonly suppressed out of existence and, in consequence, the illiteracy rate increased during the British rule of India. According to Sir Henry Lawrence, there was one school for every 1,783 inhabitants of the most backward division of the Punjab at the time of annexation. But 30 years later, in 1881, "there is one school of whatever sort, to every 9,028 inhabitants", according to the President of the Educational Commission.

Adam estimated that there was 11% literacy in the Thana of Nattore during 1830s. It was much higher before the British arrived. "A century later the British considered this an accomplishment in many parts of India," says Joseph DiBona, the author of *One Teacher, One School*. This is the charge which Mahatma Gandhi also brought against the British when he said in 1931 that "today India is more illiterate than it was fifty or a hundred years ago". He charged that the British destroyed "the Beautiful Tree", an epithet he used to describe old Indian indigenous education and which Dharampal has also borrowed from him to provide the title to his book on the subject.

Indigenous education served local needs, economic, cultural and religious. Under the British, it was divorced from these needs. For example, one Government report says:

"If a boy learns arithmetic in our schools, he is of little use for the shop, because he finds there a different system of accounts, and the meanest Banya can cast up the intricacies of the grain-trade accounts by a mental process far more rapidly than if he had taken honours in Mathematics at the Calcutta University."

Under the indigenous system, primary education was imparted in the local language. But the British Government introduced Urdu as the medium of instruction over a large territory of North India. This "practically excluded from primary instruction" the whole Hindu priestly class, the artisans and the agricultural classes, according to the testimony of the Brahmo Samaj. The common men and women wanted to learn to read in order to be able to study the Ramayana and other religious books which were available in their own language. But Urdu which was foreign to them did not help them in that direction. It was meant to make students *munshis* which was not their aim.

Cultural Self Alienation

While teaching a boy three r's, the indigenous education also familiarised him with the nation's epics, religion and literature. This did not suit the white rulers and missionaries. So they put forward the principles of "secularism" and "religious neutrality". These principles continue to be pleaded even today by the brown sahibs with equal duplicity and equal harm to the deeper life of the nation. Pleading these convenient principles, the then Inspector of a provincial schools reported:³⁸⁴ "I directed the disuse of all books of a religious character in the schools." The Ramayana and the other great indigenous literature still continue to be on the Index of the so-called indigenous Government many decades after independence.

Thus the nation's accumulated riches were denied to the new generations and they grew in "self-forgetfulness" of their rich heritage. The nation's sciences, philosophies, religion and literature were taken out of the life of the growing generations and these merely became the topics or subjects of Indology.

Under the indigenous system, the Hindu schools were closed on *Poornima* of every month and on other Hindu festivals. Under the new dispensation, Sunday became the new holiday. Thus Indians were cut off from their calendar too with which so much else in their history and religious discipline and observances is also connected. In due course, came into being a class of Macaulay's dream, a class oblivious of its roots, a class of cultural barbarians, a class Indian in blood and colour but European and missionary in its contempt of everything Indian in general and Hindu in particular.

Deep down, the issue was not English language, or higher learning of the West or modern sciences. Hindu culture had a rich tradition of secular learning and it could easily imbibe whatever the West had to offer. In fact, it could even make its own contribution to the pool and perhaps help in taming the aggressive urges of modern sciences. The problem was deeper. It had to do with a pattern of "self-forgetfulness" and self-alienation that was imposed on the country. And Indians were so thoroughly brainwashed that they now delight in it. The imperialist-missionary policies of the British have now become the political religion of their own neo-intellectuals and administrators. The attack on the indigenous education still continues under the guise of "Tradition versus Modernity".

INDIAN EDUCATION SYSTEM COPIED IN ENGLAND

³⁸⁴ Educational System During Pre-British Days - Voice of Dharma
voiceofdharma.org/books/ohrr/ch07.htm

The Indian system of education was so economical, so effective that some of its features were exported to England and Europe. The "monitor", the "slate", the "group-study" were directly borrowed from the old Indian practice. A short account of this practice is available from an eye-witness report of a European named Pietro Della Valle published in 1623. But 200 years later, around 1800, two Britons, Dr. Bell and Mr. Lancaster, who were servants of the EIC, introduced in England a "New System of Schooling", embodying Indian practices of teaching. Both claimed originality for themselves. In the controversy that ensued, it was found that both had borrowed from India without acknowledgment, of course. In this connection we have the testimony of Brigadier-General Alexander Walker who served in the East India Company from 1780 to 1810. While reporting on teaching methods in Malabar, he says that the new British "system was borrowed from the Brahmans and brought from India to Europe. It has been made the foundation of the National Schools in every enlightened country. Some gratitude is due to a people from who we have learnt to diffuse among the lower ranks of society instructions by one of the most unerring and economical methods which has ever been invented". According to him, by this method, "the children are instructed without violence, and by a process peculiarly simple".

THOMAS MACAULAY “EDUCATED” INDIA³⁸⁵

Macaulay introduced a new system of education in India. His legacy in the

erstwhile colony was that he came to “educate” and “civilize”.³⁸⁶ Zareer Masani presents a reappraisal of Macaulay’s contribution to Indian nation-building, and in shaping an Anglo-Saxon model of development, based on the English language, liberal political and economic ideas, and representative government. Not many Indian would accept this as Macaulay failed miserably in trying to convert the whole country to Christianity by introducing an English education, which was only available to a very limited number of the elite Indians.

Up to this day in India, the term “Macaulay’s Children” is hurled, typically with derision. It is a label for anglicised, deracinated Indians who have, in the

³⁸⁵ How Thomas Macaulay ‘educated’ India hiddenNov, 13 2012 11:30:21 IST

#Bookexcerpt#Education#English#India#Macaulay by Zareer Masani

³⁸⁶ In the biography of Macaulay, *Macaulay: Pioneer of India's Modernisation* by London-based historian Zareer Masani published by Random House India.

perception of some self-appointed hypernationalists, turned their back on their traditions, culture, language and mindset. But who is Thomas Macaulay?

On the 25th of October 2006 an unusual birthday party was held in a small apartment perched high up in a tower block that has sprung up in the sprawling suburbs of Delhi. The host was Chandra Bhan Prasad, a very jovial middle-aged social activist of the Dalit community, and his guests were a motley collection of Dalit intellectuals, Delhi academics and foreign journalists. They were celebrating the 206th birthday of Thomas Babington, Lord Macaulay, the man who brought the English language and British education to India. Macaulay's Delhi birthday party owes far more to local Indian rituals than to the classical Western values and ideals he espoused. The climax of the event was the unveiling of a portrait of the newly invented goddess of English. In the best traditions of the colourful bazaar posters of Hindu deities, this hybrid reincarnation of the American Statue of Liberty is pictured against a blazing map of India, standing on a giant computer, wearing a sari and a wide-brimmed straw hat and holding aloft a massive pink pen.

With his characteristic love of sweeping comparisons and rhetorical exaggeration, Macaulay presented a stark contrast between the educational alternatives now on offer. Even among the Orientalists themselves, he remarked in a much-quoted dictum, he had found none “who could deny that a single shelf of a good European library was worth the whole literature of India and Arabia”.³⁸⁷ No educated intellectual would accept today such a biased view.

Admitting his own ignorance of the languages he was dismissing, he maintained that he had read the most celebrated Arabic and Sanskrit works in translation and conversed “with men distinguished by their proficiency in the Eastern tongues”. He had concluded that “all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgements used at preparatory schools in England”;³⁸⁸ and the position was the same in every other branch of knowledge.

Now in full flow, he demanded “whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier... astronomy which would move laughter in the girls at an English boarding-school ...

³⁸⁷ Minute on Education (1835) by Thomas Babington Macaulay
www.columbia.edu/itc/mealc/pritchett/.../macaulay/txt_minute_education_1835.html

³⁸⁸ Macaulay: Pioneer of India's Modernization - Google Books Result
<https://books.google.co.uk/books?isbn=8184003609>

history abounding with kings thirty feet high and reigns thirty thousand years long... and geography made up of seas of treacle and seas of butter.”³⁸⁹

In its most famous words, the Minute set the objective of creating “a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect”.³⁹⁰ This class of enlightened intermediaries would, in turn, revive and modernize vernacular languages like Bengali, Hindi and Urdu “to render them by degrees fit vehicles for conveying knowledge to the great mass of the population”.

Words such as these were to make Macaulay’s Minute the template of liberal imperialism across the world and one of the most important and controversial political documents of the nineteenth century.³⁹¹ It outlined an imperial mission more ambitious and global than any since ancient Rome. India was to become the crucible in which the British Empire would create a new, modern, rational and scientific society, Indian in ethnicity but British in education, values, thinking and—most important of all—language.

Macaulay’s educational minutes made it abundantly clear that he saw the teaching of English, far from replacing the vernaculars, as a channel for the transmission of European knowledge into the vernaculars and through them down to the wide mass of the Indian population. But the vernaculars must grow organically out of the new learning, rather than by government paying a few authors to produce books in those languages. “Twenty years hence, there will be hundreds, nay thousands, of natives familiar with the best models of composition, and well acquainted with Western science,” he predicted. “Among them some persons will be found who will have the inclination and the ability to exhibit European knowledge in the vernacular dialects.”³⁹²

By 1838, when Macaulay sailed back to Britain, his Committee had established forty English-medium schools which were open to all regardless of caste, in itself a revolutionary step in a society where the lower castes had been strictly forbidden to study. Forty years on, as his biographer nephew recorded, the new policy had produced “hundreds of thousands of natives who

³⁸⁹ Macaulay: Britain's Liberal Imperialist - Page 99 – Google Books Result
<https://books.google.co.uk/books?isbn=1847922716>

³⁹⁰ How Thomas Macaulay 'educated' India – Firstpost www.firstpost.com/living/how-thomas-macaulay-educated-india-523146.htm

³⁹¹ Macaulay: Britain's Liberal Imperialist - Page 102 - Google Books Result
<https://books.google.co.uk/books?isbn=1847922716>

³⁹² Delphi Complete Works of Thomas Babington Macaulay
(Illustrated): <https://books.google.co.uk/books?isbn=1786560631> Baron Thomas Babington Macaulay - 2016 - History

can appreciate European knowledge when laid before them in the English language, and can reproduce it in their own.” The new schools had inevitably led on to the founding of new universities, endowed not merely by government but, as Macaulay had predicted, by the private philanthropy of wealthy Indians themselves.³⁹³

This part of the chapter shows how Macaulay had intended to introduce English education to replace the indigenous education in India for the shaping of an Anglo-saxon development of India (to educate and to civilize Indians). However, the real purpose was for an ulterior motive in the interest of Britain to enable a small number of elite Indian to act as collaborators for the perpetual rule of India.

HOW INDIA MADE BRITAIN MORE LITERATE³⁹⁴

Despite the talk about British came to “educate and civilize” India, it was not India whose education system which was improved, but it was the other way round. It is the general belief that India was educated by the British and how that brought about a cultural renaissance to a degenerated and stagnant India. Linked to this, Indian students also learnt how two centuries prior to the colonisation of India, Europe had undergone a renaissance and there was a Lutheran reformation of Christianity. Because of this, Europe in general and Britain in particular assume the role to civilize the heathen world, including India. This is for the gullible, not for the enlightened, as one could see from what has been discussed so far and what is to follow.

Re-discovery of the ‘Beautiful Tree’

The remark by Gandhi at the Royal Institute of International Affairs, London, on 20 October, 1931 about the more literate India is today well-known thanks to the pioneering work done by Dharampal. The metaphor of ‘*beautiful tree*’ for the Indic educational system has become famous at least among the Indo-

³⁹³ Declining Indic Civilization - Page 7 - Historum - History Forums historum.com/asian-history/95209-declining-indic-civilization-7.html

³⁹⁴ How India Made Britain More Literate: The ‘Beautiful Tree’ Beyond Dharampal by Aravindan Neelakandan - Mar 20, 2016.

philes. Sir Philip Hartog, the vice-chancellor of Dhaka University joined issue with Gandhi.

He commenced a correspondence with him, spanning almost a decade. Hartog had time and the bureaucratic services of an Empire at his dispense. He meticulously poured through reports and marshaled facts that suited him. Gandhi was at that time in the midst of freedom struggle spending most of his time in British prisons.

Hartog was invited to give a series of lectures in the University of London in order to allay the rising feeling among Indians that the British systematically destroyed the indigenous education. His lectures were promptly published as a book.

It was only after independence that Dharampal set forth on the road less traveled going beyond the handed down wisdom of colonial frameworks and started going through the archives. The discoveries he made amazed him.

Reports after reports that the EIC had made in the early 19th century in an exhaustive survey of indigenous education system commissioned by Col. T. Munroe revealed a far decentralised, more egalitarian system of education than the one existing in contemporary England. When Dharampal wished to publish his work the only person who was ready to do it was a Hindu nationalist historian and a publisher, Sitaram Goel.

Dharampal's book '*The Beautiful Tree*' contains a 1823 report by Ballari district collector. The collector mentions a curious fact: The economy with which children are taught to write in the native schools, and the system by which the more advanced scholars are caused to teach the less advanced and at the same time to confirm their own knowledge is certainly admirable, and well deserved the imitation it has received in England.

This is the British acknowledgement of Indian system being imitated in Britain. With respect to how the saplings of 'the beautiful tree' were transported and transplanted in India. Dharampal provides a mention of one Andrew Bell.

Carrying forward the work of Dharampal

Some decades after Dharampal's work was published, James Tooley a British educationist was given a copy of "*The Beautiful Tree*" by an old book vendor in the old city of Hyderabad. That opened up new doors for Tooley who was already working on cost-effective quality education with specific focus on the

developing countries. The result is a book titled *The beautiful tree: a personal journey into how the world's poorest people are educating themselves*.³⁹⁵

Tooley started working on how the old educational system in India was financed. He also worked simultaneously on how educational system evolved in Great Britain. He discovered the extent to which the Indian education system was adapted or rather imitated in England. He started with Andrew Bell who was a “reverend”. In the words of Tooley, as he researched on the life of this Rev. Andrew Bell, what he discovered “*seemed like dynamite*” to him.

For they vividly showed how the “economical” method of teaching in the private schools for the poor in India became translated into a method that transformed education in Victorian England and beyond.

Rev. Bell was in India to work in the asylum for the progeny of British soldiers through native Indian women, whom of course the soldiers abandoned. The imported teachers for these children were not exactly enthusiastic. One day as he was riding along Madras beach he noticed a native school session. He saw “*little children writing with their fingers on sand, which after the fashion of such schools, had been strewn before them for that purpose*” and he also saw “*peer teaching - children learning from one another.*”

Bell had his Eureka moment. He experimented successfully with this method and in 1797 published the description of his “Madras method” in England. Tooley discovered that the new National Society for the Education for the Poor in 1811 adapted this Madras method and by 1821, 300,000 children were being educated by Bell’s principles.

Meanwhile Jospeh Lancaster has launched his famous Lancastrian schools for furthering education in England. Bell and Lancaster entered into a bitter controversy as to the intellectual property of the particular system of education. But Tooley points out that “*it wasn’t invented by either Bell or Lancaster. It was based precisely on what the Rev. Dr. Andrew Bell had observed in India*”.

Tooley further elaborates: the cost-effective teaching methods used in the indigenous private schools of 19th century India were in fact a manifest strength; so much so that they were imitated in Britain , then across Europe and then the world and did so much to raise educational standards.

What was even more important was the way the funding of education changed in England. James Mill, father of John Stuart Mill observed in 1813,

³⁹⁵ Dharampal, How India Made Britain More Literate: The 'Beautiful Tree' Beyond, Penguin Books India, 2009.<https://swarajyamag.com/.../how-india-made-britain-more-literate-the-beautiful-tree-b...>

particularly around London the “*rapid progress which the love of education*” was making among “*the lower orders in England*”.

Funding of these schools, Tooley observes, was done through school fees and private schools for the poor were increasing in Victorian England. By 1851 of the 2,144,278 children placed in day schools 85 percent were in private schools funded the same way the private schools of early 19th century India were funded. By 1861, 95 percent of the children were in school for an average of nearly six years. The horses of literacy were galloping in England.

But in India

In India in 1854, Thomas Babington Macaulay had established his first school in India. Tooley under the appropriate heading “*The men who uprooted the beautiful tree*” states:

“By 1858 this new system had delivered 452 schools and colleges with a total enrollment of 20,874 in 21 districts of Madras Presidency. But 36 years earlier Munro had found that a total of 11,575 schools and 1094 colleges with 157195 and 5431 students respectively!

The rate of growth of literacy in India under the British controlled Macaulay education system began to fall way back compared to the rate of growth of literacy in Britain under the Indic method of private school enrolment. The Macaulay system itself needed 60 years to improve upon the enrolment figures of Indian educational system. But even to achieve the kind of literary growth that the British society achieved under the Indic education system transplanted in England, the Macaulay system took seventy one years. Tooley observes wryly:

“If the dynamics of the India private education system had been anything like those of the parallel system in England we would have seen a much larger growth in enrollment than had the British not intervened at all.”

Macaulay system also perpetuated and amplified the social distances among the different occupational groups in India. Tooley states:

“...completely against the committee’s explicit intentions, the new schools were excluding everyone apart from the elite, the Brahmins. Why? One source suggested that the government “was uneasy about low-caste people being admitted to the ...Schools. It was feared that, if they were encouraged the upper classes would show resentment and withdraw their support.”

So the new public schools became a vehicle to promote caste privilege, rather than a vehicle for improvement of all. Again it would seem that the indigenous system had unnoticed strengths in promoting education of all including the lowest castes.

Though the Government spoke of the resentment of upper class Indians, the fact is that the British educational system in its very nature was elitist and often prevented people from lower strata of the society into echelons of higher education. It was almost a universal phenomenon of colonialism. Economist Clark Kerr points out.

The British system of higher education until the middle of the 19th century was elitist, and largely hereditary elitist. Entry into Oxford and Cambridge was limited by rule to males who were members of the Anglican Church and in fact mostly to sons of the gentry and the upper middle classes. Sub-Sahara Africa with its missionary schools and French lycees followed the meritocratic elite system then in effect in Britain and France.

It should also be noted that while British policy of education to masses was as a means of social control, the indigenous education in India was for empowering and liberating the individuals and the society. Nineteenth century South Travancore, one of the first victim states of colonialism, social stagnation and caste oppression reached the levels of social lunacy.

But here the most successful social revolutionaries were all (Ayya Vaikundar, Sri Narayana Guru and Ayyan Kali - to name a few) those who studied through native educational system. The cost-effective universal education which gave England its advantages over other European nations, also owes its positive features to that beautiful tree that stood in India, which as Gandhi stated was destroyed by the very British who benefited by it.

CONCLUSION

India had a superior education system before the arrival of the British. As early as the 7th century BC, India had started to establish universities. Almost all universities (about 12) were destroyed by Muslim invaders around the 12th century AD. Education was for the masses, and every village virtually had a school. At that time even Britain did not have a mass education system, while India had a school in almost every village.

Shortly after the arrival of the British, steps were taken to replace the indigenous education. The Indian literacy rate was very high then. They decided to replace the indigenous education with their own system for their

ulterior motive. The system introduced was to train a small proportion of the elite Indians to perform clerical service in the administration, while the masses were denied an education. In so doing the literacy rate was reduced to about 10 %.

The main intention of dismantling the Indian education system can be seen in the final paragraph in the discussion above: It had to do with the pattern of “self forgetfulness” and self alienation that was imposed in the country by the British. In this regard, the quote by Macaulay at the beginning is relevant. Macaulay proposed:

“...that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self esteem, their native culture and they will become what we want them, a truly dominated nation.”³⁹⁶

While the EIC dismantled the Indian indigenous education system, that very system was cloned or imitated in Britain. The British would always claim that their mission in India was to “educate and civilise” the “barbaric” Indians. However, by imitating the Indian indigenous education, it follows that the Indian education was superior. The reason for dismantling the system was based on an ulterior motive. The British believed that the education system in India should undermine the natives' confidence and they should become "mentally emasculated". The British were successful in this regard.

End of Ch 17

³⁹⁶ Lord Macaulay's address to the British Parliament on 2 February, 1835.

CHAPTET 18

PLUNDER OF ASRTEFACTS, BOOKS AND DOCUMENTS

INTRODUCTION

This chapter attempts to set out the extent in which Indian artefacts were looted from India by all invaders, including the Muslims over 8 centuries and the British over 200 years. In view of the nature of the subject-matter and a thousand years' time span, it is difficult to provide a systematic account in an orderly manner. What can be accessed from various sources are limited information from the internet, some of which may not be wholly reliable, but there is some credence as to the enormity of the plunders. There is apparently no reliable publication existing at present.

Some information of a very general nature is from the records of the plunders by Muslim invaders and rulers. They recorded with glee their wrongful acts in India as they believed their mission was encouraged by their religion. As for the European invaders, they regarded the wealth and artefacts plundered were the spoils of war. How can they talk about the spoils of war when they went to India specifically to loot the wealth and artefacts from a nation who did them no wrong? It is simply a question of loot, nothing more. It is not easy to find and perhaps there is no systematic record of all their plunders. As to the Indian artefacts plundered, the physical evidence can be seen in various British museums, stately homes and at Powis Castle.

ROBERT CLIVE PLUNDERED OF INDIAN ARTIFACTS

The word "loot" is a Hindi word for theft and it has become common across Britain, having regard to the loot carried out in India by the British. To understand how and why it took root and flourished in Britain (a distant land), a visit should be made to Powis Castle in Wales.

Powis Castle was a craggy fort in the 13th century but now a very spectacular castle; it is simply awash with loot from India, room after room of

imperial plunder, extracted by the EIC in the 18th century. There are more Mughal artefacts stacked in this private house in the Welsh countryside than are on display at any one place in India, even in the Delhi National Museum.

The riches include hookahs of burnished gold inlaid with empurpled ebony; superbly inscribed spinels and jewelled daggers; gleaming rubies the colour of pigeon's blood and scatterings of lizard-green emeralds. There are talwars set with yellow topaz, ornaments of jade and ivory; silken hangings, statues of Hindu gods and coats of elephant armour.



Over a century, the EIC conquered, subjugated and plundered vast tracts of India. The lessons of its brutal reign have never been more relevant. A picture on the wall shows an Indian prince, wearing cloth of gold, sits high on his throne under a silken canopy, and other people. It shows a scene from August 1765, when the young Mughal emperor Shah Alam, exiled from Delhi and defeated by EIC, was forced into what would now be called an act of involuntary privatisation. The scroll is an order to dismiss his own Mughal revenue officials in Bengal, Bihar and Orissa, and replace them with a set of English traders appointed by Robert Clive, the new governor of Bengal. The collecting of taxes was henceforth assigned to a powerful multinational corporation, whose revenue-collecting operations were protected by its own private army. For further details refer to Chapter



Robert Clive, was an unstable sociopath who led the fearsome EIC to its conquest of the subcontinent.

Before long the province, already devastated by war, was struck down by the famine of 1769. It was then further ruined by higher taxation even in the course of its prediction when the natives were already starving. Company tax collectors were guilty of what today would be described as human rights violations. A senior official of the old Mughal regime in Bengal wrote in his diaries:

“Indians were tortured to disclose their treasure; cities, towns and villages ransacked; jaghires and provinces purloined: these were the ‘delights’ and ‘religions’ of the directors and their servants.”³⁹⁷

Bengal’s wealth, including artefacts, rapidly drained into Britain, while its prosperous weavers and artisans were coerced (many had their thumbs amputated) “like so many slaves” by their new masters, and its markets flooded with British products. A proportion of the loot of Bengal went directly into Clive’s pocket. No great sophistication was required. The entire contents of the Bengal treasury were simply loaded into 100 boats and punted down the Ganges from the Nawab of Bengal’s palace to Fort William, the company’s Calcutta headquarters, from where they were shipped to England. A portion of the proceeds was later spent rebuilding Powis Castle.

³⁹⁷ The East India Company: The original corporate raiders
<https://www.theguardian.com/world/2015/mar/04/east-india-company-original-corporate-raiders>



Papers Acquired by Clive.³⁹⁸

The actions and decisions of Robert Clive (1725-1774), known as “Clive of India”, have exerted a profound influence upon the interconnected histories of Britain and India since the middle of the 18th century. Some regarded Clive as a national hero, but Clive was also a highly controversial figure who during an often troubled lifetime attracted much unwanted attention from the public, Parliament, and the press. He increasingly had to fend off accusations of corruption and the misuse of power during his time in India; and his thrusting domestic political ambitions saw him engage in a bitter and damaging factional struggle for control of the EIC in London. Many in polite society came to revile him as the leading “nabob”, or returned East India Company servant, and he was condemned for spending his enormous private fortune looted from India on the houses, estates, and possessions that he acquired in an attempt to carve out an elevated position for his family in English landed society. Even in death Clive remained controversial, and it has been generally but erroneously assumed that in 1774 he committed suicide at the age of 49 during one of his bouts of depressive illness that had punctuated his extraordinary life. Subsequently, he has received both lavish praise and ferocious criticism from successive generations of historians, writers, politicians, and polemicists.

Clive’s Papers

After his death in 1774, his many personal, political and other papers removed from India remained in the possession of his descendants. In the 1940s they were held at the main family home, Powis Castle. It was only during the late-1940s that the papers together with other Powis family and estate papers, were

³⁹⁸ Introduction by Huw Bowen, Swansea University.
<https://www.britishonlinearchives.co.uk/9781851171859.php>

deposited at the National Library of Wales, Aberystwyth. However, there was division of Clive's papers; in 1956 all of his incoming letters and some other miscellaneous items were deposited at the India Office Library, which is now a subsidiary part of the British Library's Asia, Pacific, and Africa Collection. Most of the papers relate to the administration of India and, therefore, should not have been in his private collection. For the enormity of the collection refer to <https://www.britishonlinearchives.co.uk/9781851171859.php>

Robert Clive of the EIC, the Thief Par Excellence

British auction firm Christie's sold in 2004 rare Mogul treasures worth £4.7 millions. These were plundered by the British India under Robert Clive. His descendants sold them through the auctioneers. They got a bundle more than what they had bargained for.

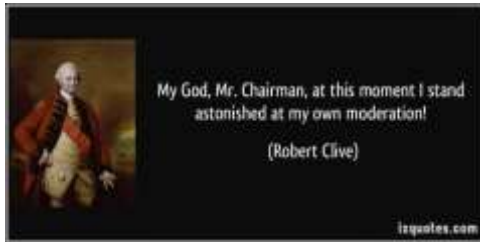
The 17th century jewelled jade flask, which had been on display at London's Victoria and Albert Museum fetched £2.9 million. The flask was once part of the Imperial Collection in Delhi and was probably looted from the Mogul emperor Muhammad Shah by the Persian Nadir Shah who invaded India in 1739. The collectors were simply baffled by an array of dazzling Indian treasures they had not seen before. The flask was probably acquired from the collection of Siraj-ud-Daulah, the Nawab of Bengal who had an eye for expensive artefacts. Clive deposed and killed the Nawab by Clive in collusion with the Nawab's traitor, Mir (Meer) Jaffer who was the military commander and a close relative. Clive emptied the Bengal treasury.

At the auction house, the list of Robert Clive's stolen treasures goes on:

- (a) A fly whisk of banded agate and studded with rubies, fetched £901,000.00;
- (b) A unique dagger adorned with Jewelled floral sprays was sold for £733,000.00.
- (c) A "hookah" with blue enamel and sapphires brought £94,000.00 and a pale green nephrite jade bowl went to a bidder for £53,000.00.

The auctioned items sold for a huge bounty, not bad for a penniless man who started life as an ordinary clerk in the EIC at Madras, now Chennai. When in 1767 he left India for home his kitty was bulky with bursting seams and his

Indian fortune (actually looted) was worth £ 401,102.00. Interestingly, when he was appointed the Governor of Bengal in 1764, he was asked to remove corruption in the company administration, but on the contrary, he himself became an embodiment of corruption and extortion. What a paradox! Asking a highly corrupt man to weed out corruption in the office was akin to proverbial “fence eating the crops”!



Robert Clive and his famous quote before the British Parliament

Despite being involved in various scams and scandals in British India, Clive was a hero in England for his barbaric actions to lay the basic foundation of the British Empire. After his return to England in 1767, he faced a Parliamentary inquiry over allegations of corruption. At his hearing in front of a Committee in Parliament in 1772 when being cross-examined, Clive declared that he had shown admirable restraint after the Battle of Plassey - 1757. This is what he said:

"Consider the situation in which the victory at Plassey had placed me! A great prince was dependent on my pleasure; an opulent city lay at my mercy its richest bankers bid against each other for my smiles; walked through vaults which were thrown open to me alone, piled on either hand with gold and jewels! Mr Chairman, at this moment I stand astonished at my moderation."

He was at last exonerated by the Parliamentary Committee, no doubt a farce in British justice. However, there was poetic justice for the thief par excellence when he committed suicide in 1774 at the age of only 49. It is likely that the ghosts of India's famed rich rulers, who were ripped off by him and pushed to the edge of bankruptcy, might have haunted Clive wherever he went or roosted for his thievery and down right cheating and at last taken revenge on

him! Can this be called vigilante justice by the departed souls of India's past rulers pronounced on the most corrupt and daring of the EIC officer?³⁹⁹

Plunder and Splendour from India⁴⁰⁰



Peter Mc Manus had at one of Britain's stately homes reveals evidence when control and plunder in India by the EIC were the order of the day. It is more than 200 years since Tipu Sultan's death of defending his fort near Mysore in India, took place. He was a formidable and implacable ruler, though the British regarded him as an enemy. As a mark of respect the British bestowed a full state funeral to their fallen tormentor. The British Empire has long ceased to exist. Yet, if you look closely, there is still abundant evidence of those days of plenty when dominion, control and plunder were the order of the day.

Many of the stately homes and estates dotted over the length and breadth of Britain are stuffed with souvenirs and booty from the colonial adventures of their former masters, much of it of Indian origin. On the Welsh border close to Welshpool and Shrewsbury is a typical example of this kind of accumulation. Mention is already made above of Powis Castle. It has been the home of the Earls of Powis for many hundreds of years. It is now a part of the National Trust and an occasional retreat for the present heir to the English throne, Prince Charles, the Prince of Wales. Powis became, by default, the home of Edward Clive, the 2nd Lord Clive of Plassey and son of Robert Clive. Edward Clive had married the daughter of the Earl of Powis who died heirless in 1801 so Clive's teenage son inherited the title while his father was still in India.

Lord Clive returned to England in 1804, laden with Indian artefacts that, when added to his father's relics and mementoes, formed a sizable cache within the castle. For nearly 180 years these curios were either stored or arranged haphazardly around the castle. They were eventually gathered

³⁹⁹ <http://www.antiessays.com/free-essays/Commentary-Of-Robert-Clive-Speech-In-600423.html>

<https://www.britishonlinearchives.co.uk/9781851171859.php>

⁴⁰⁰ Online edition of India's National Newspaper Sunday, 11 June 2000

<http://www.thehindu.com/2000/06/11/stories/1311135h.htm>

together and are now exhibited at the Clive Museum in a permanent exhibition in their own wing.

Edward Clive's stint in India began in 1798 when he was appointed Governor of Madras and second in command to Governor-General Lord Mornington, later known as the Marquis of Wellesley. Shortly after his arrival, the two of them became immutably involved in the Fourth Mysore War against Tipu Sultan. Wellesley declared war and the British forces were compelled to face the wrath of Tipu and his French supporters. Wellesley was not terribly impressed by his deputy, as this statement suggests: "Lord Clive is a worthy, zealous, obedient and gentleman-like man of excellent temper; but neither of talents, knowledge, habits of business or firmness of spirit, equal to his present position". The second Lord Clive may have been a less spectacular operator than his notorious father or his boss, but, in a very short time, was to prove invaluable as an administrator.

Together, Wellesley and the second Clive were ultimately victorious over Tipu's militia. Tipu was killed at his fort effectively, thereby quelling hostilities. Lord Clive plundered a vast number of relics from Tipu's belongings in and around the fort. These comprised his state tent, made from painted chintz, along with a stash of other mementoes including swords, spears, furniture, paintings, even his collection of hookahs. These can be viewed at Powis Castle.

The Governor-General, shortly after installing his garrison at the fort, presented Clive's wife with the gold tiger's head from Tipu's throne. He added this commendation: "It seems impossible that there should be a great victory in this country without a Clive being involved in it".

In addition to the artifacts plundered, some \$300,000 were taken and sent to London. Tipu Sultan had earlier confiscated this wealth from Hindu temples.

Warren Hastings

Warren Hastings,⁴⁰¹ an English statesman, was the first Governor of the Presidency of Fort William (Bengal), the head of the Supreme Council of Bengal, and thereby the first de facto Governor-General of India from 1772

⁴⁰¹ 6 December 1732 – 22 August 1818.

to 1785. He was accused of corruption and was impeached in 1787, but after a long trial he was acquitted in 1795. He was made a Privy Counsellor in 1814.



In 1784, after ten years of service, during which he helped extend and regularise the nascent Raj created by Clive of India, Hastings resigned.

Upon his return to England he was impeached in the House of Commons for crimes and misdemeanors during his time in India, especially for the alleged judicial killing of Maharaja Nandakumar. At first deemed unlikely to succeed, the prosecution was managed by MPs including Edmund Burke, who was encouraged by Sir Philip Francis, whom Hastings had wounded during a duel in India. When the charges of his indictment were read, the twenty counts took Edmund Burke two full days to read.

The house sat for a total of 148 days over a period of seven years during the investigation. The investigation was pursued at great cost to Hastings personally, and he complained constantly that the cost of defending himself from the prosecution was bankrupting him. He is rumoured to have once stated that the punishment given him would have been less extreme had he pleaded guilty. A decision was made on 24 April 1795, acquitting him on all charges. The Company subsequently compensated him with £4,000 annually, a very large sum at that time.

Throughout the long years of the trial, Hastings lived in considerable style at his town house, Somerset House, Park Lane. Among the many who supported him in print was the pamphleteer and versifier Ralph Broome. Others disturbed by the perceived injustice of the proceedings included Fanny

Burney. There was enough evidence to convict Hastings, but by the influence of people in high places he was acquitted.

Artefacts Collected in India. Since the 1760s Hastings had been collecting Persian and Indian art, building up a personal library consisting of hundreds of images, into which the Nizam's portrait would have been incorporated. Although Warren Hastings' Mughal art collection has long been dispersed, it seems likely that the Nizam did make a gift of his portrait, from evidence drawn from the Hyderabad Resident's own muraqqas.

Hastings owned over 250 Mughal and Persian drawings and miniatures as well as 190 volumes of Indian languages. Sale of one Hastings' rare albums, now dispersed; Sotheby's November 25-26, 1968, 40 lots. From the Akbar and Jahangiri eras; lot 367 Death of Akbar a very unusual subject; lot 388 two sages meeting Alexander, as well as subjects adapted from European prints. c.1620. Mw aqqas were intensely personal not merely scrap books they reflected their patrons' taste; Losty, 1982. p.83.⁴⁰²

There is a long list of Hastings' papers set out towards the end of the thesis in the footnote below. Hastings spent a great deal of his time travelling in India in collecting artefacts, such as paintings.

Seizure of Artefacts After Tipu Sultan Was Killed

The seizure of material from the palace and city of Mysore by the EIC had wide impact. The extent of the looting and plunder of the palace was vast and unprecedented. According to Moienuddin: "The manner in which Tipu's palace was pillaged for his priceless possessions, handkerchiefs and footwear included, has no parallel in Indian history."⁴⁰³

⁴⁰² Information from Natasha Jane Hart PhD thesis, p 265, History of Art, University of Warwick. April 2000. Download (23Mb) - WRAP: Warwick Research Archive Portal

wrap.warwick.ac.uk/34755/1/WRAP_THESIS_Eaton_2000.pdf

⁴⁰³ Mohammad Moienuddin, *Sunset at Srirangapatam: After the Death of Tipu Sultan* (Hyderabad, India: Orient Longman, 2000), p. xii.



“Tipu’s Tiger”, Mechanical organ, Mysore, India (ca.1793), Painted wood with metal fixtures, 2545 (IS), Victoria & Albert Museum

The Prize Committee, officially charged with the task of allocating Tipu’s possessions and the contents of his treasury, noted that: “There was everything that power could command or money could purchase.”⁴⁰⁴ The most celebrated of these objects is of course the so-called Tipu’s Tiger the mechanical organ which when wound creates a roaring sound as the wooden tiger mauls an English soldier. This object, along with several others, was donated to the East India Museum and displayed in its galleries in Leadenhall Street, London, reportedly causing women to faint at the sound of the tiger’s growl.⁴⁰⁵ In 1880, when objects from the renamed India Museum were dispersed after its closure, the tiger was moved to the South Kensington Museum, later the V&A, where it remains on display.

The vast majority of the material from the siege and the Prize sales, however, was not presented to the Company but remained in private hands. As Anne Buddle writes, “Any Seringapatam souvenir was carefully preserved.”⁴⁰⁶ Moienuddin attempted in 2000 to trace as many of these objects as possible and notes not only the quantity in museums across Europe and the US but also the large number which remain still within the private collections of the descendants of army officers present at Seringapatam.⁴⁰⁷ In this context, material culture represented family connections to India and such associations, as this project seeks to demonstrate, became incorporated into familial identities. Spectacular pieces included the [tent of Tipu Sultan](#) which

⁴⁰⁴ Quoted in Buddle, ‘The Tiger and the Thistle’, p. 37.

⁴⁰⁵ See also Stronge, Tipu’s Tigers and Sadiah Qureshi, ‘Tipu’s Tiger and Images of India, 1799-2010’, in *Curating Empire: Museums and the British Imperial Experience*, ed. John McAleer and Sarah Longair (Manchester: Manchester University Press, 2012), pp. 207–224.

⁴⁰⁶ Anne Buddle, ‘Myths, Melodrama and the Twentieth Century’, in *The Tiger and the Thistle: Tipu Sultan and the Scots in India, 1760-1800*, ed. Anne Buddle (Edinburgh: National Gallery of Scotland, 1999), p. 63.

⁴⁰⁷ Moienuddin, *Sunset at Srirangapatam*, p. xii.

was installed in Powis Castle, the home of Lord and Lady Clive, the latter travelling to Seringapatam in 1800 where she “collected obsessively.”⁴⁰⁸

A large number of smaller pieces were taken. Two such objects – [a sword and a ring](#) – typical of this type of material which purportedly belonged to Tipu Sultan are in the British Museum collections and currently on display in the Enlightenment gallery. Manuscripts, jewellery, armour, cabinets, silverware, porcelain and weaponry were amassed in Britain, many of which were described as the personal property of Tipu Sultan.⁴⁰⁹ As Jasanoff writes:

“To judge from all the objects in collections today that are said to have been found on Tipu’s body, the king had staggered into battle swaddled in turbans, padded jackets, helmets and sashes; slung around with pistols, muskets, daggers, and sabers; and packed up with a baffling assortment of trinkets and bibelots = from a folding wooden telescope to a gold European pocket watch.”⁴¹⁰

She highlights the importance of direct connection to Tipu’s body to objects gaining specific value as relics. The careful preservation of these objects in many families, evidence of which can be seen in the exhaustive work of Moienuddin, indicates how attachment to Tipu remains significant to this day. These myths which located the provenance of the pieces as personal possessions of Tipu Sultan, whether established by the soldiers who seized them or later embellished within family folklore, indicate the particular significance of proximity to the great ruler and the family’s direct involvement in the iconic battle. Such myths can be seen as a form of self-affirmation by EIC families which became part of their communal memory – the object providing authenticity to the narrative of acquisition. They also ensured that Tipu’s legendary status endured – it was vital that he was seen as a powerful foe in order to maintain the significance of the British victory. Interestingly, Moienuddin notes that Wellesley ordered all Tipu’s personal belongings to be returned to England to prevent them “from being distributed as ‘sacred relics

⁴⁰⁸ Jasanoff, *Edge of Empire*, pp. 187, 186–196. See also Nancy K. Shields, *Birds of Passage: Henrietta Clive’s Travels in South India 1798-1801* (London: Eland, 2009).

⁴⁰⁹ Buddle, ‘Myths, Melodrama and the Twentieth Century’, p. 65.

⁴⁰⁹ Jasanoff, *Edge of Empire*, p. 182.

of Tipu Sultan the Martyr', lest they be used to mobilise the people against the expansionist policy of the British".⁴¹¹ By returning them to Britain they became relics of a different kind – from the palace in Mysore to British domestic settings, they reinforced the importance of family service to the expanding Empire.

Examples of such objects are referred to in the second of the documents which accompany the casket, where Isabella Heath commented on "an article in a recent no. of 'The World' on Mr Lowe". This refers to the Chancellor of the Exchequer, Robert Lowe, later Viscount Sherbrooke. Lowe's distant cousin, Sir John Coape Sherbrooke, who rose to become Governor-General of British North America in 1816, had earlier in his career led one of the battalions at Seringapatam. Throughout his life he retained "the curved sword of Tippoo Sultaun, with its blade inlaid with mother-of-pearl; and his rhinoceros-horn drinking-cup, known as the 'poison cup,' a short, flat bottle, which he exclusively used to avert being poisoned. Also Tippoo's bridle, saddle, and holsters."⁴¹² These items evidently passed to Lowe, who had as a boy had referred to Sir John as 'Uncle'.^[14] The reference to the 'poison cup' draws attention to contemporary British perceptions of 'Oriental' courts as dens of intrigue and danger.

TEN PRICELESS ARTEFACT LOOTED BY THE BRITISH

The finest jewels and the precious treasures that Indian rulers once boasted was cold-bloodedly looted by the invaders, especially the British.⁴¹³ Sad but true, today none of these invaluable artifacts, jewels and relics lie within the geographical borders of India. Nine of the ten items are listed below.

1. Kohinoor Diamond
2. A complete Buddha statue of metal weighing around 500 kg
3. The Nassak Diamond – The Eye of the Idol
4. The ring and sword of Tipu Sultan and items looted from his arsenal.
5. The Golden Throne of Maharaj Ranjit Singh

⁴¹¹ ^[12] Moienuddin, *Sunset at Srirangapatam*, p. 33.

⁴¹² [13] A. Patchett Martin, *Life and letters of the Right Honourable Robert Lowe, Viscount Sherbrooke, with a memoir of Sir John Coape Sherbrooke*, (London: Longmans, Green & Co, 1893), pp. 596 – 7.

⁴¹³ <http://indiaopines.com/indian-artifacts-stolen-british-colonist/>

6. The Royal Jade Wine Cup of Shah Jahan
7. 70 pieces depicting India's famed Amravati sculptures.
8. The Mechanical Tiger Of Tipu
9. The Saraswati Marble Idol – Vag Devi

Many charges can, of course, be levelled against the British Empire.

I do not claim, as John Stuart Mill did, that British rule in India was "not only the purest in intention but one of the most beneficent in act ever known to mankind," nor, as Lord Curzon did, that "the British Empire is under Providence the greatest instrument for good that the world has seen." What Mill wrote was absolute rubbish, having regard to the plunders and mismanagement of the British in India. The empire was never so altruistic. In the 18th century the British were indeed as zealous in the acquisition and exploitation of slaves as they were subsequently zealous in trying to stamp slavery out; and for much longer they practised various forms of racial discrimination and segregation that we today consider abhorrent and inhuman. When imperial authority was challenged in India in 1857, in Jamaica in 1831 or 1865, in South Africa in 1899 the British response was brutal. During the British retribution in India for 10 years, 10 million Indians were murdered. When famine struck—in Ireland in the 1840s, in India in the 1870s—the response was negligent, in some measure positively culpable.⁴¹⁴

Article in the Hindustan Times⁴¹⁵

All victorious armies plunder, rape and kill. The same was done by the British army in India. Some go on the rampage without the slightest concern about public opinion, but the British did it with finesse and more thoroughness. Kushwant Singh states:

“It was during my years in London as a student and then with our High Commission that I saw some of the loot they had taken from the Punjab.

⁴¹⁴ Ferguson's thesis is best summarized by quoting the author himself:
<http://www.isreview.org/issues/32/ferguson.shtml>

⁴¹⁵ The Following article was written by the great author Khushwant Singh in the Hindustan Times on 19th August 1995. This article was meant to open the eyes of the sleeping Sikh Community--who are still asleep! (Kanwal).

There was of course the diamond Koh-i-noor taken from the boy Maharajah Dalip Singh, the youngest son of Maharajah Ranjit Singh. It was cut into three: one piece each in the crowns of the King and Queen of England and one piece in the Tower of London Museum. There was Ranjit Singh's gold-leaf-covered throne in the Victoria & Albert Museum. There are innumerable weapons: cannons, muskets, swords, spears, shields and chain-coat shirts in the War Museum. Manuscripts, documents, miniature paintings, scriptural texts, ceremonial robes-you name them, they had them, looted from all parts of India in the process of expanding their empire from the Arakan to the Indus. More than what could be seen in the museums were priceless artefacts taken by Governor Generals, army commanders, residents and senior civil servants. These were in private collections in castles and country mansions now divided between descendants of the predators. There is little hope of our ever getting any of these back to our country.”

Why I bring this subject up now is the arrival of a BBC team this week to do a radio documentary on relics of the Sikh Raj in private collections in England. The spadework was done by Harbans Singh who was a colleague in India House. His daughter Rani accompanies the team with the producer of the programme Nigel Acheson. Mark Tully, now a freelance journalist will elicit opinions of Indians including myself. Harbans Singh has been able to locate many more relics than I was aware of. The biggest haul was made by Lord Dalhousie who annexed the Punjab after Sikh Darbar's troops were finally defeated in the battle of Gujarat on Feb 21, 1849. On March 29, 1849, the Koh-i-noor which British envoys had seen earlier was handed over to the English. Then followed systematic loot of everything worthwhile in the Punjab. Queen Victoria desired certain objects for Windsor Castle; directors of the East India Company wanted their share, Dalhousie wanted to keep a lot for himself; other English officers took whatever was left. Some of these items were recorded in the correspondence, which passed between Calcutta and London. But of most of what was pocketed by English officers, both military and civilians for which there is no record.

In the correspondence on record is a letter dated 19th December 1850 from Dalhousie to the directors of the East India Company stating that he was forwarding to them two swords: one given by Holkar to Ranjit Singh and

another known as “Rustum” which had the genealogy of its welders written on the blade in letters of gold. He added “with these also, I have sent some singular documents worthy of preservation in England.” Among them was a copy of the Dasam Granth handwritten by guru Gobind Singh. In the same letter he asks whether they would be interested in having “the golden chair in which the Burra Maharajah held his state”, spear and sword which “according to the Sikh traditions belonged to Gooroo Gobind” and “a silver bungalow”. If the directors were not keen to have them, could Dalhouse keep them for himself?

These are only some relics of the Sikh Raj. Many more were taken from Madras, Karnataka, Bengal, Avadh and the Marathas both by the EIC and thugs like Robert Clive and Warren Hastings. Even after the winding up of the EIC, viceroys and governors received valuable gifts from Indian princes when they visited their states. Some of them went to the treasury and some to line pockets of the recipients. All the loot taken from India is now in Britain.

There is a need to make a claim for the return at least some of the artefacts. The best approach is to persuade the United Nations or one of its organisations like UNESCO to pass a resolution that items of historical or artistic value taken as war booty should be returned to the countries of their origin.

Some Artefacts from India in Britain.⁴¹⁶

A 1,500-year-old bronze statue was shipped to Britain after it was secured for £200 by a Birmingham industrialist, Samuel Thornton. It takes pride of place in the new museum of the city whose foundries had produced many of the rails, sleepers and carriages for the East Indian Railway.

Now the so-called "Birmingham Buddha" is one of the artefacts at the top of a list of "stolen treasures" which the Indian authorities have announced that should be repatriated as part of a new co-ordinated international campaign by countries arguing for the return of thousands of allegedly looted objects held in Western museums.

The head of the Archaeological Survey of India (ASI), the state body in charge of India's heritage assets, told The Independent that the list of his country's treasures held abroad was "too long to handle" and there was a need for a "diplomatic and legal campaign" for their restitution from institutions

⁴¹⁶ On display here, wanted by India

A new front has been opened in the battle to recover allegedly looted objects from British museums. Cahal Milmo reports.

including the British Museum, the Royal Collection and the Birmingham Museum and Art Gallery.

Among the items on the list are the Amravati railings, a series of limestone carvings dating from around 100 AD, acquired from a Buddhist temple in Andhra Pradesh by Victorian explorers; the Koh-i-Noor diamond, which sits in the heart of a crown made for the Queen Mother as the last empress of India; and the Saraswati idol, a sculpture of the Hindu deity from the Bhoj temple.

Gautam Sengupta, the director-general of the ASI, said that after decades of unsuccessful unilateral lobbying, India was looking to join a campaign with the support of UNESCO, the United Nations body set up to preserve global heritage, alongside other countries with longstanding complaints about the foreign ownership of their artistic riches, including Egypt and Greece. Sengupta states:

"As efforts so far to reclaim stolen treasures have proved futile, Unesco support is required for launching an international campaign to achieve this end. Not only India, various other countries like Mexico, Peru, China, Bolivia, Cyprus and Guatemala also the voiced the same concern to get back their stolen and looted antiquities and to join the international campaign," Mr Sengupta said.

While underlining the need to be "realistic" about the chances of having a large number of items being returned, Mr Gautam said a list of "unique items" that should be returned to their home countries was being drawn up by each of the participating countries. "Once this list is ready, these countries will jointly initiate a series of steps, including a diplomatic and legal campaign to get back the lost treasures," he added.

Some 31,000 Egyptian artefacts have been returned since 2002. This return followed a conference in Cairo in April chaired by Dr Zahi Hawass, a high profile archaeologist. This is a prolong effort to right what many nations consider to be colonial blatant malpractice, when powers such as Britain and France millions of artefacts from their colonies.

Curators in Britain have in recent years signalled their readiness to consider the return of a small number of artefacts. But most museums are reluctant to even enter talks about returning major items, pointing out that in many cases they are banned by law or their founding articles from divesting their collections. Rita McLean, head of the Birmingham Museum, said: "We

have not received any official request for the return of the Sultanganj Buddha. Any requests for restitution will be treated on a case-by-case basis."

The British Museum, which claims its status as a global repository for art justifies its possession of items such as the Rosetta Stone and the Parthenon Marbles, said it was satisfied that the objects highlighted by the Indian authorities had been acquired legitimately. If there was not a valid contract entered into by the rightful owner or who has gifted it without coercion, then there is no legitimacy about it.

Koh-i-Noor diamond. This had been the prize of Indian rulers from the Mughals to the Persian until it was "presented" to Queen Victoria in 1849 by the son of the Maharaja of Lahore. But there could have been undue influence or coercion or the owner did not have capacity to make the gift. Critics do have a point when they say the stone, part of the Crown Jewels, could not have been willingly surrendered and was plundered by the British governor general, Lord Dalhousie.

Amravati Railings. These limestone plaques once covered the façade of a "stupa", a temple built to house Bhuddist relics, in south-eastern India. The intricate carvings, which depict scenes from the life of Buddha and are about 2,000 years old, were eventually excavated in the early 19th century by two British military explorers and sold to the British Museum.

Buddha Sakyamuni. The Sultanganj Buddha, otherwise known as the Birmingham Buddha, is a 2.3m tall bronze statue of the caped deity that was discovered upside-down in a bricked-up cavity by British railway engineer E B Harris in north-east India in 1861. He "saved" it from being smelted and the statue was sold to a Midlands industrialist for £200, where it was destined for Birmingham's city museum.

Saraswati Statue. The marble statue depicting the Hindu and Jain goddess of knowledge, music and learning was one of the prized possession of the temple at Bhojsala in central India, established by an enlightened "philosopher king" who dedicated his reign to developing centres of art. The figure was donated to the temple by a local family before eventually being lost. It was acquired by the British Museum in 1886.

Elgin Marbles from Greece. The marble reliefs were stripped from the Parthenon at the behest of the 7th Earl of Elgin in 1801. The act caused controversy at the time but the Earl was exonerated and the sculptures bought

for the British Museum. Greece has fought a 30-year campaign for their restitution, so far unsuccessfully.

Stolen Indian Silver⁴¹⁷

Silverware stolen from the British stately home of the former Viceroy of India Lord Curzon is of "priceless historical importance", officials say.

The National Trust charity says the stolen objects provide a unique insight into the Raj and are irreplaceable.



The artefacts, including a Burmese bowl, caskets and a wine cooler were stolen from Kedleston Hall. They were acquired by the viceroy for the 1903 Delhi Durbar - the celebration to mark a royal coronation. "These items are enormously important," said Simon McCormack, spokesman for the National Trust charity that owns the 18th Century neo-classical house.

Raiders broke into Kedleston Hall and took silver amassed by former owner Lord Curzon. "They reflect a key period of Indian history during the last great flowering of the Raj in the early 20th Century - a key period of Indian history." Mr McCormack said that among the items stolen were "civil society letters" stored in a silver casket which give a "fascinating insight" into how India was governed by Lord Curzon when he was Viceroy of India between 1889 and 1905. "The items are in effect a time capsule of Victorian life in India - they show how the British Raj dealt with Indian administrators. They show how government in India was manifested at the time.

"The stolen items also reflect Lord Curzon's passion for Indian craftsmanship and architecture. The caskets for example were given to him when he organised the famous Delhi Durbar of 1903." The Durbar was held

⁴¹⁷ Stolen India silver of 'priceless historic importance'. By Alastair Lawson
BBC News 7 May 2010.

to celebrate the coronation of King Edward VII and Queen Alexandra as Emperor and Empress of India. Two full weeks of festivities were devised in meticulous detail by Lord Curzon in what was widely seen as a dazzling display of pomp, power and split-second timing. The stolen objects were taken from the Eastern Museum at Kedleston Hall.



A Stately Home

Lord Clive had intended to settle here after his return from India. Clive had the house rebuilt on higher ground, in a grander style. Capability Brown, Henry Holland and Holland's pupil John Soane all had a hand in this larger mansion. Its warm off-white neoclassical façade with its grand flight of steps, tall Corinthian columns and portico, and its long balustraded parapet, give it an impressive frontage, and lead into a strikingly contrastive entrance hall with red scagliola columns, an oval ceiling, and oval-patterned stone flooring, probably designed by the young Soane (see Nairn and Pevsner 161). But Clive never had a chance to adorn the richly appointed interior with his collection of Old Masters, looted Indian artefacts and other fine works, let alone test his new home's marble plunge bath and other novel amenities. He committed suicide in 1774, the year of its completion, perhaps because of the "precipitous fall in his political fortunes" as well as his ill health.⁴¹⁸ In southern India, what remains of Tipu's various households have, on the whole, been well maintained and preserved. They are very popular tourist resorts. His summer palace in Bangalore, however, has very little trace of the original painting and gilding. The finely fluted wooden pillars have been gaudily painted in brown and gold. The palace construction is in a split-level style having Zenana chambers on either side connected across the centre. These still have traces of the original ornamentation, but poor supervision and protection from the

⁴¹⁸ Dirks 341, n.16. "Dear Old Claremont": Queen Victoria and Surrey's Royal Estate
www.victorianweb.org/victorian/art/architecture/claremont/1.html

public has meant that, barring a few smudges, they have been wiped away. The ceilings, being out of reach have survived much better. On the road to Mysore, 140 km west of Bangalore, are the remains of Tipu's fort at Shrirangapattana. During the siege operations of 1799, the British forces breached and smashed the walls in several places. Although time, apathy and poor upkeep have done them few favours, the ruins still give the essence of the original stronghold. In 1807, two years after Wellesley left India, his brother Arthur Wellesley, then a mere colonel, but later to become Duke of Wellington, was posted in southern India. The future Iron Duke, in an act of vainglorious vandalism destroyed and levelled Tipu's original palace inside the fort. Tipu's other, smaller, summer palace known as Daria Daulat, set in its own charming and peaceful gardens, is still intact and has been finely restored. The wooden palace, square in plan view, sits on a raised rocky platform with a broad pathway around its shrouded verandahs. From the entrance gate it looks akin to something a pigeon fancier might recognise with panelled lime green shutters hanging between the slender brown and gold support columns.

Once inside, however, any thoughts of this being a less than regal residence are dispelled immediately. The apartments and the wrap around verandah are of a quality and luxury one has come to expect when examining the lifestyles of Indian potentates of yesteryear. The inner walls of the verandahs are covered with murals of the many battles of Tipu and Hyder Ali. The ones where they walloped the British, in the first three Mysore Wars, are particularly detailed and engrossing. When the British snatched possession of the palace, they took a dim light of these pictorial reminders of their earlier drubbings and elected to remove them from sight - the whole palace was white-washed. Many years on they have now been fully restored to their former glory. One of the exhibits inside the palace is a detailed model of the fort when it was Tipu's capital. The island it sits on was created by digging a moat across a loop in the river to create the strategic isolation. Only a few of the original structures have survived intact. The Juma Masjid with its dumpy, turret shaped minarets, lies alongside the eastern ramparts. In the midday sun they gleam white as a walrus's tusks above the garish advertisements on its perimeter walls.

Further away, round a curve in the road is the sparkling Gumbaz (Urdu for mausoleum) where the tombs of Tipu Sultan and his father Hyder Ali are laid. The charming gardens surrounding them, known as the Lal Bagh, were laid

out by Tipu himself. The peace they provide for visitors in death is a complete antithesis to the turmoil they created when alive.

The finest jewels and the precious treasures that Indian rulers once boasted was cold-bloodedly looted by the invaders, especially the British. Sad but true, today none of these invaluable artifacts, jewels and relics lie within the geographical borders of India.

ARTEFACTS PLUNDERED BY MUSLIM INVADERS AND RULERS

The earlier Muslim invaders who did not settle in India plundered a great deal of wealth and artefacts which they took with them to their own country. These earlier invaders, carried out a great deal of atrocities, such as demolishing temples, killing Hindus and plundering the wealth of India. It seems that last such Muslim invader and plunderer was Nader (Nadir) Shah.

Nader Shah Invasion and Plunder

Emperor Nader Shah, the Shah of Persia (1736–47) and the founder of the Afsharid dynasty was attracted by India's wealth. He plundered India like so many other foreign invaders before him.⁴¹⁹ Nader's Indian campaign alerted, as a far off foreign invader, also the British EIC to the extreme.

The City of Delhi was sacked for several days. An enormous fine of 20 million rupees was levied on the people. Muhammad Shah handed over the keys to the royal treasury, and lost the Peacock Throne, to Nadir Shah, which, thereafter, served as a symbol of Persian imperial might. Amongst a treasure trove of other fabulous jewels, Nadir also gained the Koh-i-Noor and Darya-i-Noor ("Mountain of Light" and "Sea of Light," respectively) diamonds; they are now part of the British and Iranian Crown Jewels, respectively. Nader and his Afsharid troops left Delhi at the beginning of May 1739, but before they left, he ceded back all territories to the east of the Indus which he had overrun to Muhammad Shah.⁴²⁰

Plunder from Delhi

The plunder seized from Delhi was so enormous that Nadir stopped taxation in Persia for a period of three years following his return.[1][10] Nadir Shah's

⁴¹⁹ Nader Shah's invasion of the Mughal Empire - Wikipedia
https://en.wikipedia.org/wiki/Nader_Shah's_invasion_of_the_Mughal_Empire

⁴²⁰ Axworthy, Michael (2010). *Sword of Persia: Nader Shah, from Tribal Warrior to Conquering Tyrant*. I.B. Tauris. pp. 212, 216. ISBN 978-0857733474.

victory against the crumbling Mughal Empire in the East meant that he could afford to turn to the West and face the Ottomans. The Ottoman Sultan Mahmud I initiated the Ottoman-Persian War (1743-1746), in which Muhammad Shah closely cooperated with the Ottomans until his death in 1748.⁴²¹

Nader's Indian campaign alerted, as a far off foreign invader, also the British EIC to the extreme weakness of the Mughal Empire and the possibility of expanding to fill the power vacuum.⁴²²

Treasure Plundered by Nadir Shah (1739) from the Mogul Empire

Among the looters of Indian treasures, the invasion of Nadir Shah (1739) dealt a serious blow to the entire edifice of the Mogul Empire which had begun to crumble and later was razed to the ground with the arrival of the EIC in the 1600s. Nadir Shah⁴²³ rose to prominence and power through his military genius and his ability to tackle enemies without losing his fighting spirits. He freed Iran when parts of it were taken over by the Russians, Ottoman and others. Because of his successful exploits in Afghanistan, Shah became a close friend of the young Iranian king. When the boy king died he became the emperor of Iran in late 1730s. The wealth looted by Nadir Shah from the Moguls treasury is as follows:

- (a) 60 lakhs of rupees and some thousand gold coins, nearly one crore worth of gold-ware;
- (b) nearly 50 crores worth of jewels, most of them unrivaled in the world;
- (c) the entire 70-80 million pounds worth gem treasure at Delhi, including the celebrated piece **Kohinur** diamond (taken away from Kakatia ruler Pratap Rudra II of Warangal, now in Andhra in 1303 by Ala-ud-din Khiliji's general Malik Kafur.

⁴²¹ Naimur Rahman Farooqi (1989). Mughal-Ottoman relations: a study of political & diplomatic relations between Mughal India and the Ottoman Empire, 1556–1748. Idarah-i Adabiyat-i Delli. Retrieved 6 April 2012.

⁴²² Axworthy p.xvi

⁴²³ Or Tahmāsp Qoli Khan ; 6 August 1698[1] -19 June 1747), son of a Shepard, was one of the most talented and highly effective Iranian rulers and his reign lasted from 1736 to 1747. He belonged to the Turcoman Afshar tribe of Khorasan in north-eastern Iran.

The huge collections of gems and jewelry, looted from India, now adorn the museums of London and Tehran. The chests 'filled with gold, silver, diamonds, pearls and emeralds from the Mogul treasury' are now in the Tehran Museum. This has been characterized by a Curator of the Smithsonian Institution as 'perhaps the greatest jewel treasury of all times'.

The Persian conqueror invaded Northern India, in 1739, with the sole intention of plundering its wealth. He defeated the Moghul army at Karnal in February 1739, and took Emperor Muhammad Shah prisoner, and later marched into Delhi on 9th March, 1739. The Emperor had nothing in his government treasury; the coffers were empty. He threw open his personal safe of jewels, and Nadir availed himself of all dazzling treasures that he could lay his hands on. His plunder consisted of all the crown jewels of the Mogul Emperors, which included the *Kohinur*, the *Taj-e-mah*, *Akbar Shah diamond*, the *Shah diamond*, the *Jehangir diamond* etc. and perhaps also the Great Table Diamond, as well as, the renowned *peacock throne* of Mogul ruler Shah Jahan, the builder of the Taj. He sacked Delhi and Agra. When Nadir Shaw and his army left Delhi in the first week of May, 1739, this army carried with them a booty estimated at 70 crores (700 million rupees), and this helped him to exempt all Iranians from taxes for the next three years; besides a few thousand Indian girls (both Hindu and Muslim), a large number of boys, camels, lots of slaves, thousands of elephants, and horses.



Kohinoor diamond. indianweddingbridaljewellery.wordpress.com



Embellished peacock throne of Delhi Internet Stones

Nadir left Delhi and its neighboring places to bleed. His invasion was well timed, particularly at a time when the Mogul army became weak because of frequent costly wars waged by the early rulers against the mighty Marathas and others. The ruler Mohamed Shah was no match for Nadir's army.

In the words of the Tazkira:

"Here and there some opposition was offered, but in most places people were butchered without resistance. The Persians laid violent hands on everything and everybody. For a long time, streets remained strewn with corpses, as the walks of a garden with dead leaves and flowers. The town was reduced to ashes."

The invasion, plunder and loot of Nadir Shah precipitated the downfall of the Mughal rule of India. The purpose of the invaders was to plunder and loot irrespective of the religious dominion of the territory they were invading.⁴²⁴ .

CONCLUSION

The enormity of the plunders of artefacts in India by various invaders and rulers over a 1,000 years are unbelievable. The evidence is in the form of documents with regard to the Muslim plunders and mainly physical in the case of the British plunderers.

⁴²⁴ <https://www.quora.com/Why-did-the-Ancient-Indian-kingdoms-lose-to-Persian-invad..>

In the early years of the Muslims, most of them simply return to their home country with their enormous plunders. Nadir Shah from Persia who invaded India during the Mughal period carried away more wealth and artefacts than probably European plunderers. The amount was so enormous that he was able remit taxes in his own country for three years. In the course of sacking the City of Delhi he was handed the key to the royal treasury.

The British plunder commenced with Robert Clive. He not only plundered India's wealth on behalf of the IEC and himself, but also was a "par excellent thief" in systematically plundering Indian wealth and artefacts. His son, who also went to India followed Clive's criminal footsteps. The younger Clive was involved in the defeat and killing of Tipu Sultan after which the looting of Tipu Sultan's treasury and artefacts began. Some \$300,000 was confiscated and sent to England. Tipu Sultan had earlier forcefully obtained this sum from Hindu temples.

Robert Clive and Warren Hastings were both impeached by the British Parliament for their corruption and misdemeanours in India but because of their influence and probably friends in high places they were able to escape scot free.

While most of the artefacts stolen from India are now in the museums around Britain, stately homes and at Powis castle in Wales, some had fetch enormous prices on their disposal. Clive's Indian government papers are held now at the India Office building in London.

Warren Hastings' plunder of artefacts were mainly in relation to Persian and Indian arts. He had built up a personal library consisting of hundreds of images.

The enormity of the theft and plunders of Indian wealth and artefacts were carried on for 200 years. The British had no principle or decorum in the commission of type of wrong-doing covered in this chapter. At the same time some poor people in England were found guilty for stealing a little food or a few pennies. Their sentences ranged from imprisonment, death and transportation for life to Australia. What a contrast!

End of Ch 18

CHAPTER 19

BRITISH RULE FOR THEIR OWN BENEFIT

INTRODUCTION

Throughout their rule of India, the British always contended that they came to India to “civilise and educate” the “barbaric” Indians. However, on their arrival, India was one of the richest countries in the world and their literacy rate was 93 % far ahead of that in Britain. They had the greatest civilisation in ancient times and the entire world benefitted from their superior knowledge almost in everything as some westerners have articulated in their writings.

“India is the source from which not only the rest of Asia but the whole Western World derived their knowledge and their religion.

Prof. Heeren

“We owe a lot to the Indians, who taught us how to count without which no worthwhile scientific discovery could have been made.”

Albert Einstein

“Many of the advances in the sciences that we consider today to have been made in Europe were in fact made in India centuries ago.

Grant Duff⁴²⁵

“India was the motherland of our race and Sanskrit the mother of Europe’s languages. India was the mother of our philosophy, of much of our mathematics, of the ideals embodied in Christianity...of self-government and democracy. In many ways, Mother India is the mother of us all.

Will Durant⁴²⁶

It was greed that brought the British to India which had immense wealth before it was looted by the British. What the British were very successful in were:

- (a) the draining of India’s wealth resulting in its impoverishment;
- (b) wrecking India’s economy almost completely;

⁴²⁵ British historian in India..

⁴²⁶ American historian 1885-1981.

(c) dismantling India's education system so that Indians would become culturally deficient and would not remember their past; and

(d) distorting India's history by inventing the "Aryan Invasion Theory" in claiming that Aryans from the West invaded the country in 1500 BC and that everything that is good in India came from outside

In fact, the British used India for their own economic benefit. The railways and telegraph they introduced were initially for their own benefit. Without the British, the Indians could have introduced these services on their own as did Thailand and Japan, which were free countries but less economically developed than India in earlier times. The claim that the British unified India ignores the fact that geographically the subcontinent is hemmed in by physical borders and that in the past from time to time India was unified by different Indian rulers.⁴²⁷ In due course, without the British, India could have been unified again without foreign help. Indeed, on gaining independence in 1947, some of the independent states were brought into the fold.

In their own interest the British were responsible for:

(a) the imposition of very high land taxation (as high as 65 %) but at the same time neglected necessary public works; the percentage of the taxes in India, as related to the gross product, was more than doubled that of any other country. The British imposed or enhanced taxes on land, trades, occupations and commodities. In South India, the taxes were raised from 12 to 16 % of the gross agricultural produce to 50 %.

(b) destroying the Indian cottage industries and cutting the thumbs of weavers so that India would only be an agricultural country for the benefit of British trade and the supply of raw materials to Britain;

(c) suppressing the Indian economic system to enable India to become a market for British manufactured products;

(d) introducing cash crops, such as opium, indigo, increasing cotton production for Britain and tea for export at the expense of producing enough food for the growing population; and

⁴²⁷ The Maurya Empire (320-185 BC.) was the first major historical Indian empire, and definitely the largest one created by an Indian dynasty. India's Five Greatest Empires of All Time.
<http://nationalinterest.org/feature/indias-five-greatest-empires-all-time-12833>

(e) dismantling the public education system (a school in every village) and replacing it with a limited education for some of the elite Indians with the intention of using them as collaborators for the perpetuation of British rule.

GOVERNMENT WITH “GREAT EFFICIENCY”

A more appropriate heading here would be “Ruin of India by British Rule”⁴²⁸ rather than what is set out above. The British contention was always that their administration was very efficient, but this efficiency was in draining the wealth of India, which was their objective in coming to India. In this regard, they were successful 100 % for their own benefit. Hyndman in 1907 has argued that the British has ruined India.⁴²⁹ Actually, it was efficiency for the benefit of Britain. Although land tax revenue was very high, the Government’s policy was to send surplus revenue to Britain rather than spending or spending adequately in the following:

- (a) Education of the masses (formerly there was mass education but not under the British);,
- (b) Sanitation and medical services in the villages;
- (c) Keeping order and housing the poor;
- (d) Providing agricultural banks and a balance approach to agriculture for the benefit of the masses;
- (d) foster Indian industries;
- (e) preventing British profiteers from capturing the tramways;
- (f) provision of electric lighting and other public services; and
- (g) preventing the manipulation of Indian currency in the interests of London.

Having regard to the above, plus excessive land tax, coercion and atrocities, British rule was the lowest and most immoral system of any government in the world, the exploitation of one nation by another.⁴³⁰ Dr V.H. Rutherford in

⁴²⁸ As the title of a paper by Hyndman. See Hyndman: Report on India of the “Social Democratic Federation” (Great Britain), Stuttgart (1907)

⁴²⁹ *Reports of the Social Democratic Federation, Ruin of India by British Rule*, in *Histoire de la IIe Internationale*, vol. 16 (Geneva: Minkoff Reprint, 1978, 1907), 513-33. Transcribed: by Thomas Schmidt.

⁴³⁰ *Modern India, its Problems and their Solution* by Dr V.H. Rutherford, pp 77 & 177.

his book examines the character and results of British efficiency and pronounces it was one of the chief causes of India's poverty.

In his book⁴³¹ Wilfred Scawen Blunt gives some strong and important testimony regarding British rule in India. He was an intimate personal friend of Lord Lytton, who at the time was the Viceroy of India. Mr Blunt went to India specifically to study the condition prevailing there. He found that British rule in India, instead of being a blessing, was working towards India's ruin. Of the British Imperial system, Mr Blunt states

“It is one of the evils of the English Imperial system that it cannot meddle anywhere among free people, even with quite innocent intentions, without in the end doing evil.

Of India, he continues in the same vein:

“I am disappointed with India, which seems just as ill governed as the rest of AsiaThere is just the same heavy taxation, government by foreign officials, and waste of money, that one sees in Turkey. The result is the same, and I don't see much difference between making the starving Hindoo pay for a cathedral at Calcutta and taxing Bulgarians for a palace on the Bosphorus....In India the 'natives' as they call them, are a race of slaves, frightened, unhappy, terribly thin. Though myself a good Conservative and member of the London Carlton Club, I own to being shocked at the bondage in which they are held, and my faith in British institutions and blessings of English rule has received a severe blow... if we go on developing the country at the present rate, the inhabitants will have, sooner or later, to resort to cannibalism, for there will be nothing but each other left to eat.”

Rev. C. F. Andrews in his recent book,⁴³² says:

“The British Empire today, with its Indian appendage – with India held subjection by force – is also a monstrosity. It can produce only bitterness, ever-increasing bitterness, and estrangement, between India and England, two people that ought to be friends.”

⁴³¹ *Secret History of the English Occupation of Egypt* at p 47

⁴³² *India's Claim for Independence*

Rev. Sunderland in support of other writers concluded thus: There was not a myth on the earth more baseless or more cruel than the claim put forth to the world that England was ruling great distant India well, or that she could by any possibility rule it well, or without constant blunders and injustices of the most serious and tragic nature.⁴³³

Sri Aurobindo states that English rule:

“... undermined and deprived of living strength all the pre-existing centres and instruments of Indian social life and by a sort of unperceived rodent process left it only a rotting shell without expansive power or any better defensive force than the force of inertia.”⁴³⁴

Domination of a Large Territory by a Small Minority

The British Empire in India is the most striking example in the history of the world of the domination of a vast territory and population by a small minority of an alien race. Everything in India was administered in the interest of the conquerors, though the British have persistently contended that they have been acting really in the interests of the subdued peoples. In fact, India would probably remain, the classic instance of the ruinous effect of unrestrained capitalism in colonial affairs in a country with a population of at least 300,000,000.

To begin with, India was conquered for the Empire not by the English themselves but by Indians under English leadership, and by taking advantage of Indian disputes. When the British following upon the Portuguese, first landed in India they were overwhelmed by the wealth and magnificence of the potentates whose friendship they asked for and whose protection they craved. If civilisation is to be gauged by the standard attained in science, art, architecture, agriculture, industry, medicine, law, philosophy and religion, then the great States of India at that period were well worthy of comparison with the most enlightened and cultured parts of Europe. The western nations today are scarcely aware how far they themselves have been influenced by the science and thought which spread westward from India.

Englishmen of all western peoples are perhaps the least qualified to enter into and fully comprehend the national life and development of a number of

⁴³³ *India in Bondage: Her Right to Freedom* by Rev. Jabez T. Sunderland p. 313-318.

⁴³⁴

Asiatic nations, bound together for a comparatively short time under the alien rule of the British; but whose growth for thousands of years has gone on in conditions so entirely dissimilar that it requires an effort of the mind to reach back to the period when India and the West had a common starting-point, but India leaped forward much more than the rest of the world.

Writing more than a century ago regarding the relationship between Europeans and Indians, Mountstuart Elphinstone expressed himself as follows:

“Englishmen in India have less opportunity than might be expected of forming opinions of the native character. Even in England few know much of the people beyond their own class, and what they do know they learn from newspapers and publications of a description which does not exist in India. In that country, also, religion and manners put bars to our intimacy with the natives and limit the number of transactions as well as the free communication of opinions. We know nothing of the interior of families but by report, and have no share in those numerous occurrences of life in which the amiable parts of character are most exhibited. Missionaries of a different religion, judges, police, magistrates, officers of revenue or customs, and even diplomatists, do not see the most virtuous portion of a native, nor any portion unless when influenced by passion or occupied by some personal interest. What we do see we judge by our standard. It might be argued in opposition to many unfavourable testimonies that those who have known the Indians longest have always the best opinion of them; but this is rather a compliment to human nature than to them, since it is true of every other people. It is more to the point that all persons who have retired from India, think better of the people they have left, after comparing them with others even of the most justly-admired nations.”

Few would venture to dispute the view of Mountstuart Elphinstone. The pernicious nonsense supplied by Anglo-Indian pensioners and others to the press in India and in England concerning Indian cowardice, ignorance, slavishness and incapacity was written wholly and solely with the object of upholding a nefarious despotism; which, though less openly brutal, is more insidiously harmful even than that of Russia. The numerous races and peoples of India were still capable of great work in every field of human endeavour.

Practice of Previous Rulers v British Rule

Previous invaders and conquerors of Hindustan mostly settled in the conquered territory and invariably employed the natives in the highest posts civil and military. Native ability was made use of in every department of the administration. Men of capacity, however humble their birth, might and did rise to be the highest functionaries of a Mohammedan monarch or became the heads of considerable Hindu Empires themselves. The people were thus not crushed down by successive waves of interlopers who never made their homes in the country but drain away its produce steadily to a foreign land. Under English rule the old system had been completely changed. The result of the great battles of Plassey, Assaye, Wandiwash, Seringapatam and Gugarat has been to deprive 225,000,000 Indians of all control over the policy and administration of their own country and to put even the great Native States, which still retain a nominal independence, increasingly at the mercy of the same despotic power.

Alien Civil Administration. An official return to the House of Commons, obtained by the late Mr John Bright, states that out of 39,000 officials who drew a salary of more than 1,000 rupees a year, 28,000 were Englishmen and only 11,000 natives, or in the ratio of more than five to two. However, salary of a British on the average was more than five to one a native was paid. Of 960 civil offices which really control the civil administration of India, 900 were occupied by Englishmen and only 60 by natives. The Indians had no control whatsoever over their own taxation, nor any voice at all in the expenditure of their own revenues. The entire civil government was carried on by men who lived lives quite remote from the people they govern, with no interest in the welfare of the natives. They returned home, every few years and permanently at forty-five or fifty-five years of age with large pensions. India was, in fact, administered by successive relays of English carpet-baggers, men who went out with carpet-bags and returned with chests, having ordinarily little real sympathy with the natives as they had no deep knowledge of their habits and customs.

These District Officers, as they were called, were the real rulers of India. They had the well-being of millions upon millions of people at their disposal. They were full-grown young men, brought up and educated in a totally different society, and by no means well-versed in the native languages, but convinced of their own great superiority, and prejudiced on many points to a

degree which even the best of them could materially overcome for years. As a district office he had to perform as:

- (a) Collector of the Land Revenue.
- (b) Registrar of the landed property in the District.
- (c) Judge between landlord and tenant.
- (d) Ministerial officer of the Courts of Justice.
- (e) Treasurer and Accountant of the District.
- (f) Administrator of the District Excise.
- (g) Official President of the Local Rates Committee.
- (h) Referee for all questions of compensation for lands taken up for public purposes.
- (i) Agent for the Government in all local suits to which it is a party.
- (j) Referee in local public works.
- (k) Manager of estates of minors.
- (l) Magistrate, Police Magistrate and Criminal Judge.
- (m) Head of Police.
- (n) Ex officio President of Municipalities.

No single person could perform each of the above properly. Therefore, a trained native was employed as a subordinate to carry out many of the functions.

Excessive Salaries and Benefits to Foreigners. Such is the alien civil administration. The military branch was the same. In the last resort the British held India by the sword. All salaries and home charges were met from tax revenue and amounted to upwards of £19,000,000 a year, a terribly heavy tax in itself on a very poor population, and the heavier burden because such a large a proportion was paid away in salaries to foreigners.

Peace Secured by the Army. It was claimed by the supporters of European domination that the army, though admittedly entailing heavy charges, was

cheaply purchased; seeing that, by its presence, peace was ensured from one end of Hindustan to the other. But the horrors of peace, even in the Western World, are often worse than the horrors of war, and in India this was unfortunately still more apparent. The vigour and intelligence of one-fifth of the human race was kept down by this despotic peace. Beautiful arts were falling into decay. Native culture was being crushed. Agriculture was steadily deteriorating. Anything in the shape of patriotism or national feeling was discouraged, and its advocates were persecuted and imprisoned. Denunciation of the wrongs of British rule was treason and legitimate combination to resist tyranny was a pernicious plot. Peace was not worth having at such a price, even if accompanied by increasing wealth

It is true that India was inhabited by many races and peoples; true that there exist between them many racial and religious causes of quarrel; true, also, that the Mohammedan minority of 60,000,000 then or so scattered throughout British and Native territory conceives at times that it had grave wrongs to adjust against the vast Hindu majority of some 250,000,000. Internecine war was, therefore, quite possible, should the British withdraw. But, even so, there were more terrible fates in the world than to die fighting, and the slow starvation of tens of millions of human beings was far worse than any slaughter on the battlefield yet heard of. The marvel was that India, overborne as she was by excessive, costly and an unsympathetic administration in every direction, was able to hold her own at all, and that Indians under the then existing conditions ever show that high distinction in so many branches of human thought and learning that they unquestionably display.

Before independence in 1947 many drawbacks of the ancient native society have been swept away. Thugs have been suppressed for three generations. Suttee was outlawed long ago. Dacoity and highway robbery are rarely heard of. Justice was administered without corruption (except where generally Europeans were involved), and torture is now almost unknown. Indians, were not admitted to prominent posts in the government, though some had opportunities in the way of acquiring the higher European education never at their disposal before. The press in the main was fairly free and freedom, except where it was prohibited, was allowed, though no Foreign prince has ever consented to before.

Sympathetic Cooperation Required. Much of this if, not the whole of the above, is correct. The English introduced into India relative peace continuously and some of the advantages of western civilisation.

Inadequate Gross Value and Poverty. The total gross value of all the produce of British India for a population of 225,000,000 could not be put at the outside at more than £1 per head. The late Mr William Digby put it at not more than 12/6 per head.⁴³⁵ No such dire poverty over so large an area was ever before known on the planet. And the impoverishment was increasing. Mr. Digby, himself an official of one of the great Famine Agencies, and with special opportunities for obtaining information, calculated that the ryots in the Districts outside the permanent settlement received only one half as much to eat in the year as their grandfathers did, and only one-third as much as their great-grandfathers did. Yet, in spite of such facts, the land tax was exacted with the greatest stringency and had to be paid to the Government before the crops were garnered! Thus, apart from other drawbacks, the system forced almost the entire agricultural population into the hands of the native money-lenders, from whom alone money to meet the tax could be obtained; and then the British hypocritically lamented the usurious disposition of the men who lend on the crops! When it was remembered that every improvement which a ryot made in his holding he was taxed for; that fallow land in British territory was taxed as high as cultivated land; and that little allowance was made for famine periods, it is easy to comprehend the crushing effect of the ruinous system upon the miserable agriculturists, who constituted then four-fifths of the Indian population. But for the money-lenders, if the native usurers refused to lend on growing crops, the Government of India would at once be bankrupt.

The evidence as to increasing poverty was absolutely conclusive. According to official report after official report it was clearly established that an increasing proportion of the population was getting less and less to eat yearly, and Mr. Digby's contention was in the main verified. Taking only the period of direct British rule since the Mutiny in 1857, there was conclusive evidence from Viceroy Lord Lawrence down to Mr C. J. O'Donnell, Mr. Smeaton and Mr Thorburn that, economically at any rate, British rule was a complete failure. No one indeed had put the matter more clearly as to the

⁴³⁵ The figure 12/6 was 12 shillings and six pence of the pre decimal currency when 20 shillings equal £1 and 12 old pence equal one shilling.. Under the new currency 5 new pence is equal to one shilling.

impoverishment than Sir William Hunter, who for many years prior to his death had filled the post of literary advocate-general of British domination, and who admitted that even in 1880 no fewer than forty millions of the Indian population lived in permanent starvation. Matters had become very much worse since.

Depletion of Wealth and Destruction. There was reason for this continuous depletion of wealth and destruction. And this reason applies to the entire population under British control. Here, at any rate, race, colour and religion made no difference. All were subject to the same terrible disadvantage of the drain of produce away from India on English account without any commercial return. This drain, or economic tribute, from which most conquered dependencies suffered, was specially severe in the case of India. Making every possible allowance, it was clearly established that, comparing the Indian exports and the Indian imports, the surplus of Exports for which there was no commercial return amounted to more than £35,000,000 a year, or considerably in excess of 50 % more than the total Land Revenue obtained from all British India. This drain had been going on in an increasing ratio, and necessarily with deepening effect, ever since the British occupation. It meant that India, naturally a country with the greatest possibilities for wealth-production in every department, was being steadily bled to death, in order to pay pensions, interest, home charges, dividends and remittances in Great Britain to the capitalist and landlord classes with their hangers-on. Wherever it was possible to throw a charge upon the Indian revenues this was at once done and, as the Indians were wholly unrepresented either in India or in Great Britain, they were unable to complain effectively in any way whatever. When to this drain of £35,000,000 annually was added to the amount paid for the services of Europeans in India, including the 75,000 white soldiers, which ran up to many millions Sterling, it was clear that there was no need to look any farther for the real cause of India's frightful impoverishment and the continuous famine and plague which steadily prevailed in some part or other territory in India.

Yet when famine on a larger scale arrived as the inevitable result of this terrible drain of wealth to England, the possessing classes in Great Britain itself, who received this huge tribute and filled appointments in India with their relatives, considered they were performing a deed of wondrous beneficence if they returned to India £500,000 in one-year out of the

£1,000,000,000 or more they have taken out of the country in unpaid-for produce during some fifty years. No wonder that under such circumstances the agricultural population was drifting into the hopeless position already referred to. The poor ryots overtaxed and heavily indebted “except in the richer irrigated lands consumed or sold every saleable article the land produced, used the manure of the cattle for fuel, and returned nothing to the soil in proportion to what was taken away. Every increase of population increased the danger. Crop follows crop without intermission, so that Indian agriculture was becoming simply a process of exhaustion. Even in some tracts of canal-irrigated land, where water was lavishly used without manure, crops had ceased to grow. An exhausting agriculture and an increasing population must come to a dead-lock. No reduction of the assessment can be more than a postponement of the inevitable catastrophe.”

Intensifying Drain of Wealth To borrow money at interest from England in these conditions, in order to build more railways, was only to intensify the drain and multiply the number of syphons to suck out wealth for foreigners. Even to create more irrigation works, likewise with borrowed money, could have no permanently good effect, so long as the drain of produce without return went on upon a greater scale. That drain and the excessive employment of Europeans in India at much higher rates of pay rendered ruin certain regardless of what else might be done. There were two Indias: Anglo-India with fine European quarters and luxurious arrangements battenning upon the wholesale impoverishment of the country; and India proper, undergoing misery such as has never been seen on a like scale elsewhere, even under 20th century capitalism.

But matters were becoming so unendurable that the industrious, thrifty, patient Indians themselves were beginning to feel that some change must be made in their lot. The educated classes were beginning to understand what European tyranny, economic and social, meant to all who were brought under it, and to know that their impoverishment was occasioned by British rule and not by the forces of nature. Famines occurred in India before British conquest; but continuous famine such as those which afflicted some parts of India every year was wholly unknown under Hindu or Mohammedan rule. Black plague had been known as an epidemic in India for centuries; but black plague as an endemic pestilence working death all through the year had never been heard

of till the British brought it to India, with the full blessings of European civilisation.

Meanwhile, too, a new spirit was being displayed in the towns. Meetings and protests against British mistakes were becoming rather the rule than the exception, when discontent was felt, even in patient Bengal. There was movement and stir in Bengal on political grounds; in Punjab and the Mahratta country on economic grounds; while all over India a propaganda in favour of boycotting European, meaning of course English, goods in favour of Indian and Asiatic goods was going steadily forward. Slowly but surely the economic situation of India was being appreciated and the cry of “India for the Indians” was being systematically raised. Even at the “Indian National Congress,” which met every year, and which strongly protested its loyalty to the British Government, an advanced party had been formed, which undoubtedly looked to complete independence for India as the only hope of the future. This party was gaining strength daily and the more determined of its members had taken a vow never in any circumstances to serve under or to aid the foreign Raj. Indians visiting England were even more outspoken as to the future. They took courage from the example of Japan and argued that if it had been possible for little Japan to place herself in the front rank of the nations within a space of forty years, it was quite possible for India with her 300,000,000 people, and her fighting races, to take courage by Japan’s example and, even unarmed, to eject out of India by one great and simultaneous effort the 200,000 Europeans and Eurasians who were despotically in control of India’s fortunes and were ruining her future.

Re-Establishing Native Rule. There was no longer any hope of improvement by peaceful or constitutional means. Earlier perhaps it was possible to have so reorganised British administration, by re-establishing native rule under British leadership and by halting the drain, as to give India full outlet towards a new and prosperous period. But, both capitalist factions in England had shown a firm determination to continue in the course of wrong-doing and tyranny. Mr John Morley, the sham Radical placeman acted as Secretary of State with even less of real sympathy or statesmanship towards Indians than the late Viceroy, the Tory Lord Curzon, who, by common consent of Europeans and natives of all grades in India, was the worst Governor-General India ever had. Attempts were even being made in view of the growing discontent and threatening demonstrations against the British, to maintain

British domination, as it was originally established, by stirring up internecine animosities. Even official organs were not ashamed openly to appeal to the fanaticism of Mohammedans against Hindus for the special purpose of weakening the rising agitation against unendurable economic, social and race oppression. But it was thought that this shameful policy would be unsuccessful and neither Moslem bigotry nor European rifles and artillery could permanently maintain a foreign despotism which had proved a failure in every direction. White capitalist rule, now doomed to an early overthrow, would seem but a short and hideous nightmare in the long and glorious life of India. Upon the withdrawal of the English the Indians would begin afresh their old career of internal development, side by side with the other progressive peoples of the world.

But India is only the most conspicuous instance of the ruinous effect of European capitalism upon subject races. Other nations, so far as their opportunities permitted, had been as injurious in their dealing with the less-developed peoples as Britain. France, Italy, Portugal, Spain, Belgium and the United States and Germany have carried on the same system on a smaller scale. It was for the International Social-Democratic Party of the World, representing the classes that gain nothing whatever from the tyranny which, hitherto, while suffering under, they have helped to uphold, to organise and assist any efforts that may be made to destroy for ever the pernicious domination of capitalism in all its forms, and to bring about the emancipation of all mankind regardless of race, colour or creed.⁴³⁶

DETRIMENT OF BRITISH RULE⁴³⁷

In the interest of Britain, almost everything the British were involved with in India was done for their selfish benefit. There was a miserable failure to do as much as might have been done reasonably in the interest of the Indians.

Politically and Pledges. In this area, all the pledges, including that of Queen Victoria on her accession to being made Empress of India, that had been made for the good government of India in the interest of the natives have been breached wantonly. The repeated breaches to give the natives a fair and

⁴³⁶ H.M. Hyndman 1 May 1907

⁴³⁷ From: Dadabhai Naoroji, Essays, Speeches, Addresses and Writings, (Bombay: Caxton Printing Works, 1887), pp. 131-136. Scanned by: J. S. Arkenberg, Dept. of History, Cal. State Fullerton. Prof. Arkenberg has modernized the text. <http://sourcebooks.fordham.edu/mod/1871britishrule.asp>

reasonable share in the higher administration of their own country were very callous on the part of the British, unlike many of the previous foreign rulers. This has much shaken the confidence in the good faith of the British. Political aspirations and the legitimate claim to have a reasonable voice in legislation, the imposition and disbursement of taxes, were met in a very miniscule manner, thus treating the natives of India not as British subjects, in whom representation is a birthright. In consequence, there was an utter disregard of the feelings and views of the natives. The moral evil here was the planned deficiency of wisdom and practical experience in administration, leaving none to guide the future generation.

Financial All the British attention was engrossed in devising new modes of taxation, without any adequate effort to increase the means by which people could pay higher taxes. Thus, this led to vexation and oppressiveness caused by the taxes imposed, both imperial and local. The inequitable financial burden led to the relationship between England and India, with the political debt of £100,000,000 imposed on India's shoulders, not to mention all home charges.

Material Drain of Funds. The political drain up to some time during British rule, from India to Britain, over £500,000,000, at the lowest computation, in principal alone, was enormous, to which was added interest amounting to thousands of millions. The further continuation of this drain was at the rate of above £12 million yearly with a tendency to increase. The consequent impoverishment and exhaustion of the country continued, except so far as it had been very partially relieved and replenished by the railway and irrigation loans, and the windfall of the consequences of the American war, since 1850. Even with this relief, the material condition of India was such that the great mass of the poor hardly had two pence (tuppence) a day and a few rags, or a scanty subsistence. The famines that were so prevalent were in the British power to prevent, if they had done their duty, as a good and responsible government. The policy adopted during some fifteen years of building railways, irrigation works, etc., was hopeful, with some credit to the British. However, much of the benefit in those days following from the railways went to the British in speeding up Indian exports. What was notable was an increase of exports without adequate compensation, a loss of the Indian manufacturing industry and skill.

In summary, some people regarded the British rule as a blessing politically, with relative peace and order on the one hand, but most significantly major blunders on the other, especially the draining of Indian wealth and impoverishment of the country. The natives referred to the British system as “Sakar ki Churi”, the knife of sugar. There was no oppression as it was all smooth and sweet, but it was a knife notwithstanding. This was a very mild view as expressed in Dadabhai Naoroji, Essays in 1887. There were more severe hardships that followed up to the year of independence in 1947, not to mention the terrible Bengal famine in 1943-44 in which some five million perished, while 2.5 million Indian troops were gallantly fighting for the British in World War II.

MAJOR BENEFITS TO BRITAIN

Some historians both in India and elsewhere have praised British rule in India. The views of the Western historians like Nial Ferguson or Michael Ignatief are being reflected by their Indian counterparts such as Triankar Roy, Dipak Lal, or even Man Mohan Singh, former prime minister, in his lecture in Oxford University recently. The surprising matter is that even the Sangha Parivar writers like M.S. Menon, and Priyadarshi Dutta are also propagating the benefits that the British rule has brought to India. Many of their views, however, are contrary to the reality in India.

Before the British arrived in India, the country was far ahead of Britain in terms of wealth and wisdom. India was economically more developed than Britain. Indeed, Britain had nothing for sale that was of interest to the Indians or the Chinese. When the British left in 1947, India was made poor and industrially backward at the hands of the British.

Britain did bring free trade to India and China. But had extracted large surpluses from India, and forced it into a free-trade pattern, which obliged India to export commodities at very low prices and to become a dumping ground for British manufactures. The net transfer of capital from India to Britain averaged 1.5 percent of GNP in the late 19th century. This export orientation was a tool of colonial exploitation, and free trade a British ploy to force its manufactures on India and to crush the domestic industry.

The British were more interested in collecting taxes than enforcing the "the rule of law". No attention was given to Indian landlords who extracted rent by coercion or indigo and opium - planters who had forced Indian farmers to cultivate and their products were forced upon the Chinese.

The Jagat Seth, India's biggest banking network and financier of the EIC, rivaled the Bank of England in size. However, British rule pauperised India by dismantling its economy. Rabindranath Tagore wrote:

“The chronic want of food and water, the lack of sanitation and medical help, the neglect of means of communication, the poverty of educational provision, the all pervading spirit of depression that I have myself seen to prevail in our villages after over a hundred years of British rule make me despair of its beneficence.”⁴³⁸

Karl Marx wrote in Consequences of British Rule in India:

“England has broken down the entire framework of Indian society, without any symptoms of reconstitution yet appearing. The British in East India accepted from their predecessors the department of finance and of war, but they have neglected entirely that of public works.”

British rule had a negative impact on almost everything in India. Particular attention should be given to:

- (a) The impact of British rule in India.
- (b) Destruction of agriculture.
- (c) Destruction of the self-sufficient rural economy.
- (d) De-industrialization of India under the British.
- (e) Financial Exploitation of India.
- (f) Man-Made Famines in British India.

All the above have already been covered in various chapters in this book.

The progress the British made in India in relation to railways, postal system, telegraphic communications, etc., were mainly undertaken for their administration to facilitate their rule. Their aim was to integrate the Indian economy with that of the British such that India would supply Britain with cheap raw material for their manufacturing industry. India could have built railways and provided other services in the absence of British rule as in

⁴³⁸ Benefits of British Rule in India by Dr Dipak Basu, 10 June 2006.
http://www.ivarta.com/columns/OL_060610.htm

Thailand and Japan, both of which were never colonised, but they have today much better infrastructure than that in India.

The British made India captive market for British goods made from Indian raw materials. Their aim was that the resultant enrichment and industrial development was to take place in Britain and not in India. The British industrial revolution was financed with Indian wealth, and Indian primitive technology was improved upon for better and modern machines. Thus by independence in 1947 India inherited a very shattered economy. As Rabindranath Tagore wrote in 1941 to a British member of parliament Mrs. Rothbone:

“...in the Soviet Union illiteracy was eradicated within two decades but in India even after two centuries of British rule only 15 percent of the Indians were literate”.

When the British arrived, the Indian literacy rate was 93 %.

Priyadarsi Dutta, parliamentary secretary to the chairman of the BJP's think-tank, wrote⁴³⁹ that the British rule was only a learning process emphasising the positive aspects of the British empire as written in the history text books in Britain. Their suggestion is that thousands of Indian heroes and heroines in respect of the freedom struggle who had sacrificed their lives to liberate India were all very stupid. This is a clear indication of cultural imperialism. They were of the view that it was bound to take place in India along with the “globalization”, and the “economic reforms” put forward by the Anglo-American economists and policy-makers.

INDIA'S MILITARY CONTRIBUTION TO THE BRITISH

During the course of British rule in India Britain benefitted enormously from India in relation to their military, both inside and outside the country.

World War I and Indian Soldiers

Gandhi, the idealist, did not realise that the subjection of India was one root of the War; that this had for a century determined the British policy, and the size of the British navy, as well as the size of all the navies in the world. Instead, Gandhi saw the War as an opportunity for securing Home Rule by

⁴³⁹ In The Organizer, the organ of the R.S.S on 28 May 2006.

proving the absolute loyalty of India to England. From the beginning to the end he supported the Allies, and India followed him. She contributed at once:

- (a) \$500,000,000 to the fund for prosecuting the War;
- (b) she contributed \$7,000,000,000 later in subscriptions to war loans; and
- (c) she sent to the Allies various products to the value of \$1,250,000,000.
- (d) the total number of Hindus who were persuaded, often by means amounting to compulsion, to fight for England in the war, was 1,338,620, being 178,000 more than all the troops contributed by the combined Dominions of Canada, South Africa, Australia and New Zealand.

None of the Hindu soldiers were granted a commission, however, brave he might have proved himself to be. Yet they gave a good account of themselves in France, in Palestine, in Syria and Mesopotamia; a British historian speaks of "the brilliant performances of the Indian contingent sent to France in 1914 at a critical time in the Great War"; and some say that it was the Hindu troops who first turned back the Germans at the Marne. It has been one of the many misfortunes of the Hindus, who are called unfit for self-defense, that they have been considered admirable military material to fight for any others except themselves.

Never had a colony or a possession made such a great sacrifice for the master country. Every Hindu conscious of India looked forward hopefully as a reward for this bloody loyalty, to the admission of his country into the fellowship of free dominions under the English flag. After the war, Lloyd George, then Premier, declared with unstatesmanlike clarity that Britain intended always to rule India, that there must always remain in India "a steel frame" of British power and British dominance. This was the best tradition of imperialistic hypocrisy. The Montagu-Chelmsford reform fell short of promises Dr Rutherford, a Member of Parliament, wrote:

"Never in the history of the world was such a hoax perpetrated upon a great people as England perpetrated upon India, when in return for India's invaluable service during the War, we gave to the Indian nation such a discreditable, disgraceful, undemocratic, tyrannical constitution. ⁴⁴⁰

⁴⁴⁰ *The Case for India* -by Will Durant, Smon and Schuster, New York. 1930 p. 123-128.

But the turning point came on 3 September 1939. Within hours of Neville Chamberlain declaring war in Germany, Lord Linlithgow, Viceroy of India, without consulting a single Indian, declared India at war with Germany. Though in regional governments there had been a very limited form of self-rule, the Indians felt that on the real issues they were still going to be treated like children. While Indians, West Indians and Africans in their millions fought for the Empire, they began to realise they were fighting not, as advertised, for freedom but for preserving their master's empire.⁴⁴¹

In his book, *The Discovery of India*, Nehru wrote to Lord Linlithgow, Viceroy of India, during the Second World War:

"Over the top of the imperial structure sat the Viceroy, Lord Linlithgow, surrounded by all the pomp and ceremony befitting his high position. Heavy of body and slow of mind, solid as a rock, and with almost a rock's lack of awareness, possessing the qualities and failings of an old-fashioned British aristocrat....But his limitations were too many; his mind worked in the old groove and shrank back from innovations; his vision was limited by the traditions of the ruling class out of which he came...he disliked those who did not show a becoming appreciation of the high mission of the British Empire and its chief representative in India."

The person who counted most was Winston Churchill. His views on Indian freedom were clear and definite and had been frequently repeated. He stood out as an uncompromising opponent of that freedom. In January, 1930, he said:

"Sooner or later you will have to crush Gandhi and the Indian Congress and all they stand for....The British nation has no intention whatever of relinquishing control of Indian life and progress....We have no intention of casting away that most truly bright and precious jewel in the crown of the King, which, more than all our dominions and dependencies, constitutes the glory and strength of the British Empire....England, apart from her empire in India, ceases for ever to exist as a great power."

That was the crux of the question. India was the empire, it was her possession and exploitation that gave glory and strength to England and made her a great power.⁴⁴²

⁴⁴¹ *Tell us the truth of the Empire* by Mihir Bose, Guardian

⁴⁴² *The Discovery of India* by Jawaharlal Nehru p. 437-438.

Subhash Chandra Bose (1897-1945) attempted to overthrow British rule by force. A Japanese leaflet was issued on behalf of Bose's Indian National Army during the Second World War.⁴⁴³

India's Contribution to the Second World War

Some 2.3 million soldiers manned the Indian army and 89,000 of them died in military service. In addition at home some five million died in the Bengal famine on account of the policy of Winston Churchill. More than half a million south Asian refugees fled Myanmar (Burma). These numbers are staggering.

South Asia was transformed dramatically during the war years as India became a vast garrison and supply-ground for the war against the Japanese in South-East Asia. Yet, this part of the British Empire's history has been largely ignored, only just emerging. By looking beyond the statistics to the stories of individual lives the Indian role in the war becomes truly meaningful. The Gurkhas and many people have heard something of the role of Indian soldiers at major battles like Tobruk, Monte Cassino, Kohima and Imphal. The Fourteenth Army, a multinational force of British, Indian and African units turned the tide in Asia by recapturing Burma for the Allies. Thirty Indians won Victoria Crosses in the 1940s.

Untold Stories. Increasingly, for both the World War One and Two, the contribution of soldiers from across the Empire-Commonwealth has been coming to light. But what about all the other people who were caught up in the war? Numerous other South Asian people sweated behind the scenes to secure supply lines and to support the Allies. There were non-combatants like cooks, tailors, mechanics and washermen, such as a boot-maker to the Indian army named simply as Ghafur who died at the battle of Keren in present-day Eritrea and whose grave can still be seen there today. What do we know about the thousands of women who mined coal for wartime in Bihar and central India, working right up until childbirth? Or the gangs of plantation labourers from southern India who travelled up into the mountains of the northeast to hack out roads towards Myanmar and China? Or the lascars (merchant seamen) such as Mubarak Ali, remembered simply as "a baker" who died in the Atlantic when the SS City of Benares was torpedoed? There were millions of other South Asians working towards the imperial war effort and we never hear about them. It was not glamorous work: "coolies" loading and unloading

⁴⁴³ *British India: 1772-1947* by Michael Edwardes

cargo at imperial ports or clearing land for aerodromes did not share the prestige of fighter-pilots.

Harbour Accident. Others died in industrial accidents. There was an incredible explosion in Bombay harbour in 1944, when a ship loaded with explosives and cotton caught alight, blew warships to smithereens and made over 80,000 homeless.

Factory workers and dockworkers also suffered from aerial bombardment. Official figures suggest several thousand deaths from Japanese bombs on India's eastern coastline. The men and women who kept the imperial war effort going in South Asia did not write diaries and memoirs. Often for them it was just a job, a way of earning enough money to eat. They did not see it as belonging to a heroic part of world history, worthy of inclusion in history books. The illiterate left little trace of their service. And often they worked - hard and poorly paid; it was tough and dangerous whether it was wartime or not. British officers wrote hundreds of accounts of their time in South Asia but there is not a single written memoir by an Indian rock-breaker, road builder or miner.

Quick Profits. It is not a simple story of heroism or patriotism; many of these workers were more motivated by the need for bread than by the need to defeat the Axis. And it is not a straightforward case of imperial exploitation. Many elite South Asians made quick profits in the war and transformed their own fortunes. Experiences of the 1940s depended on caste, class, vantage point and region: a Punjabi soldier could see things very differently to a metropolitan student in Mumbai (formerly Bombay) or a factory-owner in Kolkata (Calcutta).

Often those who worked towards the war were Anglo-Indians, adivasis (tribes people), Parsis and Christians, but their histories slipped by the wayside during the writing of post-independence nationalist myths. The people who made up the war effort soon had their lives shaped again by the Partition of 1947 and the carving up of new countries.

Locked Out History. In the rush to write new histories of nation states after 1947, much of the history of the 1940s was locked out from official memory. Tales of the freedom struggle took precedence. And in Britain and the US, the emphasis was placed on remembering military contributions to major battles, not on the everyday lives of anonymous workers. As one report put it at the

time, this was not the "forgotten army", but the "unknown army". Perhaps now a start can finally be made to appreciate the fullest extent of WW2.⁴⁴⁴

India Bailed Out the West in WW2

One of the little known facts about World War II is that it was India's contribution of men and material that bailed out the West. Over 2.6 million Indian troops played a decisive role in the greatest conflict of the 20th century and helped Britain stay in the fight. Indian forces were dispatched to major war zones across the globe. They terrorized German tank divisions in Africa, fought the Japanese in Burma, took part in the invasion of Italy, and played a significant part in battles in the Middle East.

Equally critical was Indian material help. Weapons, ammunition, timber, steel and especially food, were transported, perhaps you could argue, siphoned off in vast quantities to Europe, while Bengalis were starving. Britain's dependence on India was near total. In fact, even during World War I (1914-18), India's contribution was massive. The New York Times wrote in 1918: "The world must pay India in whatever India wants, for without Indian products, there would be greater difficulty in winning the war." Bear in mind that in World War II, the quantity of Indian supplies was far greater in magnitude.

Field Marshal Claude Auchinleck, Commander-in-Chief of the British Indian Army from 1942, asserted that the British "Couldn't have come through both wars if they hadn't had the Indian Army".

Even the racist and genocidal (he was directly responsible for death by starvation of some five million people in Bengal during World War II, in history's most horrific man-made famine) British Prime Minister Winston Churchill, who had a pathological hatred of Indians ("They are a beastly race with a beastly religion," he once said), acknowledged the "unsurpassed bravery of Indian soldiers and officers".

To be sure, eight out of 10 German soldiers who died in battle, died on the Russian front and it was Russian military might that steamrolled the once invincible German Army. But on the western front, without India's mobilization, the Allies would not have reached Berlin. Minus Indian soldiers, the British Army would have been stretched too thin.

⁴⁴⁴ Yasmin Khan is an associate Professor of History at the University of Oxford. Her book, *The Raj at War: A People's History of India's Second World War* (ISBN: 9781847921208) from Amazon's Book Store.

Fear Stalked the British. First let us place the country's war mobilisation in context. How was Britain placed in terms of fighting capability? In 1940, the German routed the British expeditionary forces stationed in Boulogne and Calais in France. Over 380,000 British soldiers were trapped between the English channel and the advancing German army and were facing wholesale slaughter when Adolf Hitler inexplicably allowed most of them to escape.

That hasty retreat under German bombing was the first sign that all was not well in the empire's HQ. The German Blitzkrieg revealed the sloth and corruption that flourished in the British army. Theft of stores, fuel and even trucks by soldiers was common, writes military historian, Max Hastings in *Winston's War*. In 1941, following defeats in Greece, Crete and North Africa. Alexander Codogan in the Foreign Office wrote: "Our soldiers are the most pathetic amateurs pitted against professionals." And he added: "Our army is the mockery of the world." The British performed even worse against Asians. In 1942, a Japanese army numbering just 25,000 overran Malaya (modern Malaysia) and Singapore, despite being outnumbered four to one. Vice Admiral Geoffrey Layton, acting Commander-in-Chief of Britain's Eastern Fleet, wrote in his war diary: "Man for man, our men were inferior to the Japanese in training and in moral qualities of audacity, tenacity, discipline and devotion."

N.S Rajaram⁴⁴⁵ in an article for *Folks Magazine* quotes an Indian soldier who later settled in Penang, Malaysia:

"When the Japanese attacked, the British ran away. They were very clever. They had a wonderful life with bungalows and butlers and cooks and all that, but as soon as the Japanese came, they ran away. And once they got back to India, they sent Gurkhas, Sikhs, Marathas and other Indians to fight the Japanese. They knew it was too dangerous for them. That is how we got independence in Malaya."

Rajaram says not one of these World War II veterans remembers the British fighting the Japanese; they only running away. Lee Kuan Yew, the late prime minister of Singapore, corroborates that statement. In his memoirs, *The Singapore Story*, Lee describes the Japanese invasion of Malaya and Singapore, which he had experienced as a youngster:

⁴⁴⁵ N.S. Rajaram, a NASA mathematician and Indologist, remembers talking to Indian soldiers of the British Imperial Army.

“In 70 days of surprises, upsets and stupidities, British colonial society was shattered, and with it all the assumptions of the Englishman’s superiority. The Asiatics were supposed to panic when the firing started, yet they were the stoical ones who took the casualties and died without hysteria.”

According to British War Office records, members of Australia’s 8th Division posted in Malaya were guilty of looting, rape, drunkenness, insubordination and even murder. One document says that an entire battalion of Australian troops assigned to guard the coast had simply fled, allowing the Japanese to walk through the gap. “The Australians are known as daffodils: beautiful to look at, but yellow all through,” it reads.

You get the picture. Had the United States not entered the war, the British would have sat out the war holed up in their little island. And without India, they probably would have starved. As it turned out, they forced starvation upon Indians.

Life Was For Dying

In 1939, at the start of the war, the Indian Army had just over 200,000 troops—enough to keep India in chains and the British safe from Indian revolutionaries. In 1940, the army’s size was increased to 1,000,000. Overall, India supplied a total of 2,581,726 army, navy and air force combatants. On top of this, 14 million Indian labourers worked round the clock to keep the war factories and farms running.

The reason for the large Indian recruitment was because the British over 200 years reduced India to abject poverty that Indians were ready to grab at any opportunity to feed themselves if it was in the business of death. As soldiers, they could at least send home some money instead of living a life of semi-subsistence.

If the recruitment tactics of World War I are any indication, then not everyone signed up willingly. There are reports that in Haryana, for instance, the British blocked the irrigation water supplies of those who did not readily come forward to join the army. Brutal methods such as “stripping people naked and making them stand before their womenfolk” were also used. People were pushed into thorny bushes and made to stand there for hours, and until they said “Yes, I’m ready for enlistment” were not let out.

Kaushik Roy writes:⁴⁴⁶

⁴⁴⁶ In *Expansion and Deployment of the Indian Army During World War II* that the demand for Indian personnel had significantly altered traditional patterns of recruitment. Here is a War Cabinet dispatch dated 1 March 1943.

“Recruitment from the ‘martial classes’ recruited in the pre-war Indian Army is now gradually drying up, and the monthly intake of these classes is only just sufficient to maintain existing units. All further expansion has now to be carried out with Madrassis (southern Indians) who were only recruited to a very small extent before the war.”

Even India’s peripheral military formations were performing important roles. Four Axis merchant ships interned in the neutral Portuguese harbour of Goa were attacked by retired members of the Indian Auxiliary Force (Territorial Army) based in Calcutta, writes Roy.

Toll of Indian Forces. India’s toll was heavy. As many as 24,338 Indian soldiers were killed in fighting. Plus 64,354 were wounded and 11,754 went missing. It is likely that without the presence of Indian troops, at least as many British Commonwealth troops would have died. Therefore, hundreds of thousands of people of British origin living in Britain, Australia, New Zealand and Canada owe their existence to the ultimate sacrifice of Indians.

War Supplies

Author and researcher Madhusree Mukerjee, who has served on the board of editors of Scientific American, states⁴⁴⁷ that the “colony’s entire output of timber, woollen textiles and leather goods, as well as three quarters of its steel and cement, were diverted to the defence of the British Empire. India was, next to Britain, the largest contributor to the Empire’s war”.

During the war, India provided 196.7 million tonnes of coal, 6 million tonnes of iron ore and 1.12 million tonnes of steel. The Oxford Encyclopaedia of Economic History, Volume 2, says: “35 per cent of India’s annual cotton textile production, amounting to about 5,000,000,000 yards, went into creating war material.”

Timber was a major war input and its export led to large-scale destruction of India’s extensive forests. The Energy and Resources Institute says, “During World War I, forest resources were severely depleted as large quantities of timber were removed to build ships and railway sleepers and to pay for Britain’s war efforts... World War II made even greater demand on the forest than World War I had done.”

The United Nations’ Food & Agricultural Organisation concurs: “The first era in deforestation was shortly after absorption into the British Empire. The

⁴⁴⁷ In Churchill’s Secret War: *The British Empire and the Ravaging of India During World War II*.

second major deforestation was in the 1940s with demands of World War II.” As for armaments, The Oxford Encyclopaedia of Economic History, Volume 2, says: “During World War II, India produced more than 50 kinds of arms and ammunition and supplied 75 per cent of its own wartime requirements.”

That’s not all. Indian royal families donated large amounts of cash to the British. For instance, in 1941, the Nizam of Hyderabad funded two Royal Air Force squadrons.



How The British Repaid India

“Repaid” is the wrong word here. Utter ingratitude or perfidy would be more appropriate. First, Britain had no intention of paying India for its goods and services. With London deciding to pay its debts to India only after the war was over, the British-controlled Indian government resorted to reckless printing of more paper currency, leading to high inflation.

The war also distorted the colony’s already broken economic system. The Oxford Encyclopaedia of Economic History says: “Wartime shortages and supply problems held industry back and caused severe disruptions to the internal market for consumer goods, which culminated in the Bengal Famine of 1943 that claimed more than three million lives.” (Some place the real death toll at over seven million.)

Bengal had a bountiful harvest in 1942, but the British started diverting vast quantities of food grain from India to Britain, contributing to a massive food shortage in the areas comprising present-day West Bengal, Odisha, Bihar and Bangladesh.

In the backdrop of recent British overtures towards India, Britain’s racist and unbelievably callous attitude towards Indians needs to be studied and understood.

During the war, as the threat of a Japanese-Indian National Army (led by Subhas Chandra Bose) invasion of India increased, the British employed a

scorched earth policy in eastern India, especially Bengal. The British disabled and impounded all transport in Bengal, including boats, bullock carts, even elephants, to prevent their use by the Japanese.

With food grain being diverted to the war effort in Europe and Bengal's transportation system grinding to a halt, people had neither access to food close by nor the means to go about their livelihood to earn or purchase whatever little food they could. In July 1943, the Board of Economic Warfare, a US government body, published a document, Indian Agriculture and Food Problems, which predicted famine and "hundreds of thousands of deaths from starvation". On August 25, The New York Times printed a cabled message from Calcutta's mayor to New York City's mayor and US President Franklin Roosevelt: "Acute distress prevails in the city of Calcutta and the province of Bengal due to shortage of foodstuffs. Entire population is being devitalised and hundreds dying of starvation. Appeal to you and Mr Churchill in the name of starving humanity to arrange immediate shipment of food grains from America, Australia and other countries."

Churchill apologists argued the war crisis forced Britain to act the way it did. In fact, when Mukerjee started researching her book a couple of American historians told her it "was not a useful venue to explore because there couldn't have been a possibility at that point in the war, when the situation was so desperate, of sending relief to India".

But, in fact, the policy was quite deliberate. "It was not just a tactic forced out of Britain's war needs," says British author and academician James Woudhuysen. "Churchill valued India so much, and hated Indian nationalists so much, that he fully wanted to starve them to death. It was said that Bengalis would sooner starve to death than eat wheat despite the fact that wheat was one of the ancient crops of Bengal.

Australia had wheat for India nearly loaded on boats, and other dominions offered to help, too. But even though perhaps just a dozen ships would have made all the difference, London turned all offers down. Among other reasons, it did not want the embarrassment of admitting to famine, and so letting America interfere with India."

Indeed, Churchill had managed to convince Roosevelt that there was no crisis in India. Worse, not only was nothing done for India, but India was forced to contribute \$24 million to the UN Relief & Rehabilitation Administration. To give you an idea of the value of that amount, in those days a brand new aircraft carrier cost around \$6 million, whereas today such a ship would cost at least \$3 billion.

And just to rub it in, while retreating from India, the British destroyed vast numbers of aircraft and defence supplies that legally belonged to India.

Leading defence analyst Bharat Karnad informs that the Walchandnagar Aircraft Company (the precursor to Hindustan Aeronautics Ltd) was contracted to build the B-24 Liberator bombers in Bangalore. Most of these aircraft were shipped back to Britain after the war.

But a significant number, which could have constituted an embryonic bomber component of the IAF, was deemed “surplus to the need” and deliberately destroyed by the departing British at the Maintenance Command in Kanpur by hoisting these aircraft, one by one, up by their tails to a considerable height and dropping them nose down on the hard ground.

Whitewashing India’s Role

India’s role in the war stands completely blanked out, and there are only fleeting references in official histories of the war. This is because of two reasons:

(a) Indians themselves feel these soldiers were fighting as mercenaries for the British. So where’s the glory in fighting for one tyrant against another? From India’s point of view, Britain was a bigger tyrant than Nazi Germany. Indeed, as news trickled in from Europe’s battlefields, Indians celebrated every defeat and disaster suffered by the British.

(b) Secondly, the British do not want to share the glory. Despite their poor fighting qualities against the Germans, the British have convinced themselves that they and not the Russians defeated the Nazis. For the same reason, the Russian contribution was long belittled. This year, Indian ex-servicemen were prevented from marching in an Anzac Day parade in Australia. Over 76,000 Indian soldiers died in World War I, whereas the Aussies and Kiwis lost just a few thousand. So here again, they do not want to highlight the Indian losses because then theirs would seem puny by comparison.

Still, the sacrifices of these incredibly brave Indians who won numerous gallantry awards did not go in vain. The returning soldiers had witnessed firsthand that the British were not eight feet tall but in fact men of small heart and smaller stature. Inspired by Bose’s feats that had driven a stake of fear through British hearts, these Indian soldiers were in no mood to be governed by foreigners, especially those who were racists to boot.

The Naval Mutiny, a series of army mutinies and the likelihood of an air force mutiny convinced the British that their game was up. In their accounts of the end of the British Empire, *Forgotten Armies* and *Forgotten Wars*, Cambridge University historians Tim Harper and Christopher Bayly say: “It

was Indian soldiers, civilian labourers and businessmen who made possible the victory of 1945. Their price was the rapid independence of India.”

HISTORY WRITTEN FOR THE VICTORS

In many cases historians are selective in what they write. In this regard, there is the adage "history is written by the victors".⁴⁴⁸ It is also recognised as a truism that "history ignored yields history repeated." Thus by recognising that the world already is experiencing appalling discrepancies between geopolitically available food and population demand, the deletion of massive man-made famines of British India from the history books and from general public perception is not merely unethical, but such white-washing also represents a major threat to humanity. The deletion of major man-made catastrophes from history increases the probability that the same underlying, but unaddressed, causes will yield repetition of such disasters.

Gideon Polya's book⁴⁴⁹ deals with the two century holocaust of man-made famine in British India and its effective deletion from history. It deals with this major "forgotten holocaust" that commenced with the Bengal Famine of 1769-1770 (10 million victims) and concluded with the World War II man-made Bengal Famine (over 4 million victims) and took tens of millions of lives in between. The lying by omission of two centuries of English-speaking historians continues today in the supposedly "open societies" of the global Anglo culture.

This sustained, continuing lying by omitting from recorded history in the sophisticated but cowardly and selectively unobservant culture of the Anglo world has ensured that the great majority of educated people around the world, including Indians, are not aware of these massive past catastrophes. However, in contrast, nearly all are aware of the substantially fictional "Black Hole of Calcutta" of 1756 that demonized Indians and indeed became part of the English language.

Repetition of immense crimes against humanity such as the World War II Holocaust (Nazi killing of Jews) is made much less likely when the responsible society acknowledges the crime, apologises, makes amends and accepts the injunction: "Never again." However, what was perpetrated in British India with regard to the man-made famines appears to have been

⁴⁴⁸ "Austenizing" of British Atrocities in India, excerpts of the article by Gideon Polya
<http://www.sulekha.com/articledesc.asp?cid=87310>

⁴⁴⁹ Author of *Jane Austen and the Black Hole of British History. Colonial Rapacity, Holocaust Denial and the Crisis in Biological Sustainability*. <https://www.amazon.co.uk/Jane-Austen-black-British-history/dp/0646355805>

forgotten. There was no apology nor amends have been made. It is indeed generally accepted that such horrors could be repeated on an unimaginably greater scale in the future.

Distortion of History by Indian Historians⁴⁵⁰

The historians included here are Marxist historians Romila Thapar, Satish Chandra, K.M. Shrimali, K. M. Pannikar, R. S. Sharma, D. N. Jha, Gyanendra Pandey, and Irfan Habib. They have projected a view which can be regarded as intolerant, narrow-minded, obscurantist and totalitarian. They have made out to be the epitome of tolerance, open-mindedness, democratic and secular. By promoting each other's publications and puffing up their reputations, they have been "determining what is politically correct."⁴⁵¹ In fact, a recent newspaper column by a retired bureaucrat, probably a paid advertisement referred to Thapar as "India's most eminent historian"!

For several decades, these "eminent historians" have tried hard to continually denigrate Hindu cultural history, the oldest surviving civilisation in the world, by "blackening the Hindu period and whitewashing the Islamic period." They have been challenged by Arun Shourie to refute the American historian Will Durant's assertion in his *The Story of Civilization*:

"The Islamic conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precious good, whose delicate complex and freedom can at any moment be overthrown by barbarians invading from without and multiplying from within."

The challenge was also to that of French historian Alain Danielou's statement, in his *Histoire de l' Inde* :

"From the time Muslims started arriving, around 632 AD, the history of India becomes a long, monotonous series of murders, massacres, spoils, destructions. It is, as usual, in the name of 'a holy war' of their faith, of their sole God, that the barbarians have destroyed civilizations, wiped out entire races."

⁴⁵⁰ Eminent Indian Historians? (excerpts) <http://www.indiastar.com/wallia19.html>

⁴⁵¹ Romila Thapar is totally ignorant of Sanskrit, though it has not stopped her from posing as an authority on Vedic India!

The largely Marxist membership of the Indian Council of Historical Research appointed by the socialistic Congress party, which was in power for some fifty years since independence, was reconstituted in July 1998 by the Bharatiya Janata Party (BJP), currently ruling at the centre. Unfortunately, it will take a long time to unravel the harm done by the Marxist historians to the Indian psyche: "they have used these institutions to sow in the minds of our people [the Hindus] the seeds of self-hatred."

According to columnist, Meenakshi Jain:

"Leftist historians in India have deliberately omitted in the entire discussion on the Delhi Sultanate, the words dhimmi and (hated) jaziya tax are deliberately omitted, though they are crucial to understanding the dynamics of that epoch. Overlooking all forms of Hindu persecution, the book states that Brahmins and ulema were equally permitted to propagate their respective faiths. References to the infamous 'pilgrimage tax' are conveniently dropped. The Mughal period, too, is selectively purged of its unpleasant facets. Akbar's early measures like the re-naming of Hindu holy cities, the imposition of the jaziya and forced conversions are ignored, as also the fact that as much as seventy percent of his nobility consisted of foreign Muslims. The limited Hindu participation in the upper echelons of the nobility (besides the Rajputs, just four other Hindus) is not alluded to."⁴⁵²

CONCLUSION

The British claimed that they went to India "to educate and civilise" the "barbaric" Indians. This could not be further from the truth in the light of the evidence, having regard to a number of quotes of eminent western scholars set out in the introduction to the chapter.

Indeed, the British went to India for their own benefit. Although they claimed that their administration was very efficient, it was efficiency with regard to the loot of Indian wealth. They were 100 % efficient in draining India's wealth. All the pledges made to India were not kept, such as by Queen Victoria when she became Empress of India.

⁴⁵² *Selective Memory* by Meenakshi Jain, Hindustan Times, May 8, 2001.

There were major benefits to Britain under British rule. In this regard, they made many structural changes in India resulting in a negative impact on India but for their benefit. In particular, they suppressed the Indian economy by destroying her industries and made India a mainly agricultural country for export of raw materials to the factories in Britain and making India a market for their manufactured goods following the industrial revolution.

India contributed substantially to the two world wars on behalf of Britain. India provided not only million of troops for the frontline but also financially and in various materials for each of the wars. At the same time India's contributions were whitewashed without any acknowledgement; all the praises were given to British forces although in some cases as reported their performance generally leaves much to be desired.

History was written for the victors. In this regard, the deletion of massive man-made famines in British India from the history books and from general public perception is unethical, and it represents a major threat to humanity. Like Germany's admission of the Nazi's holocaust to the Jews, the British should have admitted their atrocities relating to the millions of Indians who perished from their manmade famines. Such admission would ensure it would not be repeated anywhere by any country.

End of Ch 19

CHAPTER 19

BRITISH RULE FOR THEIR OWN BENEFIT

INTRODUCTION

Throughout their rule of India, the British always contended that they came to India to “civilise and educate” the “barbaric” Indians. However, on their arrival, India was one of the richest countries in the world and their literacy rate was 93 % far ahead of that in Britain. They had the greatest civilisation in ancient times and the entire world benefitted from their superior knowledge almost in everything as some westerners have articulated in their writings.

“India is the source from which not only the rest of Asia but the whole Western World derived their knowledge and their religion.

Prof. Heeren

“We owe a lot to the Indians, who taught us how to count without which no worthwhile scientific discovery could have been made.”

Albert Einstein

“Many of the advances in the sciences that we consider today to have been made in Europe were in fact made in India centuries ago.

Grant Duff⁴⁵³

“India was the motherland of our race and Sanskrit the mother of Europe’s languages. India was the mother of our philosophy, of much of our mathematics, of the ideals embodied in Christianity...of self-government and democracy. In many ways, Mother India is the mother of us all.

Will Durant⁴⁵⁴

It was greed that brought the British to India which had immense wealth before it was looted by the British. What the British were very successful in were:

(a) the draining of India’s wealth resulting in its impoverishment;

⁴⁵³ British historian in India..

⁴⁵⁴ American historian 1885-1981.

- (b) wrecking India's economy almost completely;
- (c) dismantling India's education system so that Indians would become culturally deficient and would not remember their past; and
- (d) distorting India's history by inventing the "Aryan Invasion Theory" in claiming that Aryans from the West invaded the country in 1500 BC and that everything that is good in India came from outside

In fact, the British used India for their own economic benefit. The railways and telegraph they introduced were initially for their own benefit. Without the British, the Indians could have introduced these services on their own as did Thailand and Japan, which were free countries but less economically developed than India in earlier times. The claim that the British unified India ignores the fact that geographically the subcontinent is hemmed in by physical borders and that in the past from time to time India was unified by different Indian rulers.⁴⁵⁵ In due course, without the British, India could have been unified again without foreign help. Indeed, on gaining independence in 1947, some of the independent states were brought into the fold.

In their own interest the British were responsible for:

- (a) the imposition of very high land taxation (as high as 65 %) but at the same time neglected necessary public works; the percentage of the taxes in India, as related to the gross product, was more than doubled that of any other country. The British imposed or enhanced taxes on land, trades, occupations and commodities. In South India, the taxes were raised from 12 to 16 % of the gross agricultural produce to 50 %.
- (b) destroying the Indian cottage industries and cutting the thumbs of weavers so that India would only be an agricultural country for the benefit of British trade and the supply of raw materials to Britain;
- (c) suppressing the Indian economic system to enable India to become a market for British manufactured products;
- (d) introducing cash crops, such as opium, indigo, increasing cotton production for Britain and tea for export at the expense of producing enough food for the growing population; and

⁴⁵⁵ The Maurya Empire (320-185 BC.) was the first major historical Indian empire, and definitely the largest one created by an Indian dynasty. India's Five Greatest Empires of All Time.
<http://nationalinterest.org/feature/indias-five-greatest-empires-all-time-12833>

(e) dismantling the public education system (a school in every village) and replacing it with a limited education for some of the elite Indians with the intention of using them as collaborators for the perpetuation of British rule.

GOVERNMENT WITH “GREAT EFFICIENCY”

A more appropriate heading here would be “Ruin of India by British Rule”⁴⁵⁶ rather than what is set out above. The British contention was always that their administration was very efficient, but this efficiency was in draining the wealth of India, which was their objective in coming to India. In this regard, they were successful 100 % for their own benefit. Hyndman in 1907 has argued that the British has ruined India.⁴⁵⁷ Actually, it was efficiency for the benefit of Britain. Although land tax revenue was very high, the Government’s policy was to send surplus revenue to Britain rather than spending or spending adequately in the following:

- (a) Education of the masses (formerly there was mass education but not under the British);,
- (b) Sanitation and medical services in the villages;
- (c) Keeping order and housing the poor;
- (d) Providing agricultural banks and a balance approach to agriculture for the benefit of the masses;
- (d) foster Indian industries;
- (e) preventing British profiteers from capturing the tramways;
- (f) provision of electric lighting and other public services; and
- (g) preventing the manipulation of Indian currency in the interests of London.

Having regard to the above, plus excessive land tax, coercion and atrocities, British rule was the lowest and most immoral system of any government in the world, the exploitation of one nation by another.⁴⁵⁸ Dr V.H. Rutherford in

⁴⁵⁶ As the title of a paper by Hyndman. See Hyndman: Report on India of the “Social Democratic Federation” (Great Britain), Stuttgart (1907)

⁴⁵⁷ *Reports of the Social Democratic Federation, Ruin of India by British Rule*, in *Histoire de la IIe Internationale*, vol. 16 (Geneva: Minkoff Reprint, 1978, 1907), 513-33. Transcribed: by Thomas Schmidt.

⁴⁵⁸ *Modern India, its Problems and their Solution* by Dr V.H. Rutherford, pp 77 & 177.

his book examines the character and results of British efficiency and pronounces it was one of the chief causes of India's poverty.

In his book⁴⁵⁹ Wilfred Scawen Blunt gives some strong and important testimony regarding British rule in India. He was an intimate personal friend of Lord Lytton, who at the time was the Viceroy of India. Mr Blunt went to India specifically to study the condition prevailing there. He found that British rule in India, instead of being a blessing, was working towards India's ruin. Of the British Imperial system, Mr Blunt states

“It is one of the evils of the English Imperial system that it cannot meddle anywhere among free people, even with quite innocent intentions, without in the end doing evil.

Of India, he continues in the same vein:

“I am disappointed with India, which seems just as ill governed as the rest of AsiaThere is just the same heavy taxation, government by foreign officials, and waste of money, that one sees in Turkey. The result is the same, and I don't see much difference between making the starving Hindoo pay for a cathedral at Calcutta and taxing Bulgarians for a palace on the Bosphorus....In India the 'natives' as they call them, are a race of slaves, frightened, unhappy, terribly thin. Though myself a good Conservative and member of the London Carlton Club, I own to being shocked at the bondage in which they are held, and my faith in British institutions and blessings of English rule has received a severe blow... if we go on developing the country at the present rate, the inhabitants will have, sooner or later, to resort to cannibalism, for there will be nothing but each other left to eat.”

Rev. C. F. Andrews in his recent book,⁴⁶⁰ says:

“The British Empire today, with its Indian appendage – with India held subjection by force – is also a monstrosity. It can produce only bitterness, ever-increasing bitterness, and estrangement, between India and England, two people that ought to be friends.”

⁴⁵⁹ *Secret History of the English Occupation of Egypt* at p 47

⁴⁶⁰ *India's Claim for Independence*

Rev. Sunderland in support of other writers concluded thus: There was not a myth on the earth more baseless or more cruel than the claim put forth to the world that England was ruling great distant India well, or that she could by any possibility rule it well, or without constant blunders and injustices of the most serious and tragic nature.⁴⁶¹

Sri Aurobindo states that English rule:

“... undermined and deprived of living strength all the pre-existing centres and instruments of Indian social life and by a sort of unperceived rodent process left it only a rotting shell without expansive power or any better defensive force than the force of inertia.”⁴⁶²

Domination of a Large Territory by a Small Minority

The British Empire in India is the most striking example in the history of the world of the domination of a vast territory and population by a small minority of an alien race. Everything in India was administered in the interest of the conquerors, though the British have persistently contended that they have been acting really in the interests of the subdued peoples. In fact, India would probably remain, the classic instance of the ruinous effect of unrestrained capitalism in colonial affairs in a country with a population of at least 300,000,000.

To begin with, India was conquered for the Empire not by the English themselves but by Indians under English leadership, and by taking advantage of Indian disputes. When the British following upon the Portuguese, first landed in India they were overwhelmed by the wealth and magnificence of the potentates whose friendship they asked for and whose protection they craved. If civilisation is to be gauged by the standard attained in science, art, architecture, agriculture, industry, medicine, law, philosophy and religion, then the great States of India at that period were well worthy of comparison with the most enlightened and cultured parts of Europe. The western nations today are scarcely aware how far they themselves have been influenced by the science and thought which spread westward from India.

Englishmen of all western peoples are perhaps the least qualified to enter into and fully comprehend the national life and development of a number of

⁴⁶¹ *India in Bondage: Her Right to Freedom* by Rev. Jabez T. Sunderland p. 313-318.

⁴⁶²

Asiatic nations, bound together for a comparatively short time under the alien rule of the British; but whose growth for thousands of years has gone on in conditions so entirely dissimilar that it requires an effort of the mind to reach back to the period when India and the West had a common starting-point, but India leaped forward much more than the rest of the world.

Writing more than a century ago regarding the relationship between Europeans and Indians, Mountstuart Elphinstone expressed himself as follows:

“Englishmen in India have less opportunity than might be expected of forming opinions of the native character. Even in England few know much of the people beyond their own class, and what they do know they learn from newspapers and publications of a description which does not exist in India. In that country, also, religion and manners put bars to our intimacy with the natives and limit the number of transactions as well as the free communication of opinions. We know nothing of the interior of families but by report, and have no share in those numerous occurrences of life in which the amiable parts of character are most exhibited. Missionaries of a different religion, judges, police, magistrates, officers of revenue or customs, and even diplomatists, do not see the most virtuous portion of a native, nor any portion unless when influenced by passion or occupied by some personal interest. What we do see we judge by our standard. It might be argued in opposition to many unfavourable testimonies that those who have known the Indians longest have always the best opinion of them; but this is rather a compliment to human nature than to them, since it is true of every other people. It is more to the point that all persons who have retired from India, think better of the people they have left, after comparing them with others even of the most justly-admired nations.”

Few would venture to dispute the view of Mountstuart Elphinstone. The pernicious nonsense supplied by Anglo-Indian pensioners and others to the press in India and in England concerning Indian cowardice, ignorance, slavishness and incapacity was written wholly and solely with the object of upholding a nefarious despotism; which, though less openly brutal, is more insidiously harmful even than that of Russia. The numerous races and peoples of India were still capable of great work in every field of human endeavour.

Practice of Previous Rulers v British Rule

Previous invaders and conquerors of Hindustan mostly settled in the conquered territory and invariably employed the natives in the highest posts civil and military. Native ability was made use of in every department of the administration. Men of capacity, however humble their birth, might and did rise to be the highest functionaries of a Mohammedan monarch or became the heads of considerable Hindu Empires themselves. The people were thus not crushed down by successive waves of interlopers who never made their homes in the country but drain away its produce steadily to a foreign land. Under English rule the old system had been completely changed. The result of the great battles of Plassey, Assaye, Wandiwash, Seringapatam and Gugarat has been to deprive 225,000,000 Indians of all control over the policy and administration of their own country and to put even the great Native States, which still retain a nominal independence, increasingly at the mercy of the same despotic power.

Alien Civil Administration. An official return to the House of Commons, obtained by the late Mr John Bright, states that out of 39,000 officials who drew a salary of more than 1,000 rupees a year, 28,000 were Englishmen and only 11,000 natives, or in the ratio of more than five to two. However, salary of a British on the average was more than five to one a native was paid. Of 960 civil offices which really control the civil administration of India, 900 were occupied by Englishmen and only 60 by natives. The Indians had no control whatsoever over their own taxation, nor any voice at all in the expenditure of their own revenues. The entire civil government was carried on by men who lived lives quite remote from the people they govern, with no interest in the welfare of the natives. They returned home, every few years and permanently at forty-five or fifty-five years of age with large pensions. India was, in fact, administered by successive relays of English carpet-baggers, men who went out with carpet-bags and returned with chests, having ordinarily little real sympathy with the natives as they had no deep knowledge of their habits and customs.

These District Officers, as they were called, were the real rulers of India. They had the well-being of millions upon millions of people at their disposal. They were full-grown young men, brought up and educated in a totally different society, and by no means well-versed in the native languages, but convinced of their own great superiority, and prejudiced on many points to a

degree which even the best of them could materially overcome for years. As a district office he had to perform as:

- (a) Collector of the Land Revenue.
- (b) Registrar of the landed property in the District.
- (c) Judge between landlord and tenant.
- (d) Ministerial officer of the Courts of Justice.
- (e) Treasurer and Accountant of the District.
- (f) Administrator of the District Excise.
- (g) Official President of the Local Rates Committee.
- (h) Referee for all questions of compensation for lands taken up for public purposes.
- (i) Agent for the Government in all local suits to which it is a party.
- (j) Referee in local public works.
- (k) Manager of estates of minors.
- (l) Magistrate, Police Magistrate and Criminal Judge.
- (m) Head of Police.
- (n) Ex officio President of Municipalities.

No single person could perform each of the above properly. Therefore, a trained native was employed as a subordinate to carry out many of the functions.

Excessive Salaries and Benefits to Foreigners. Such is the alien civil administration. The military branch was the same. In the last resort the British held India by the sword. All salaries and home charges were met from tax revenue and amounted to upwards of £19,000,000 a year, a terribly heavy tax in itself on a very poor population, and the heavier burden because such a large a proportion was paid away in salaries to foreigners.

Peace Secured by the Army. It was claimed by the supporters of European domination that the army, though admittedly entailing heavy charges, was

cheaply purchased; seeing that, by its presence, peace was ensured from one end of Hindustan to the other. But the horrors of peace, even in the Western World, are often worse than the horrors of war, and in India this was unfortunately still more apparent. The vigour and intelligence of one-fifth of the human race was kept down by this despotic peace. Beautiful arts were falling into decay. Native culture was being crushed. Agriculture was steadily deteriorating. Anything in the shape of patriotism or national feeling was discouraged, and its advocates were persecuted and imprisoned. Denunciation of the wrongs of British rule was treason and legitimate combination to resist tyranny was a pernicious plot. Peace was not worth having at such a price, even if accompanied by increasing wealth

It is true that India was inhabited by many races and peoples; true that there exist between them many racial and religious causes of quarrel; true, also, that the Mohammedan minority of 60,000,000 then or so scattered throughout British and Native territory conceives at times that it had grave wrongs to adjust against the vast Hindu majority of some 250,000,000. Internecine war was, therefore, quite possible, should the British withdraw. But, even so, there were more terrible fates in the world than to die fighting, and the slow starvation of tens of millions of human beings was far worse than any slaughter on the battlefield yet heard of. The marvel was that India, overborne as she was by excessive, costly and an unsympathetic administration in every direction, was able to hold her own at all, and that Indians under the then existing conditions ever show that high distinction in so many branches of human thought and learning that they unquestionably display.

Before independence in 1947 many drawbacks of the ancient native society have been swept away. Thugs have been suppressed for three generations. Suttee was outlawed long ago. Dacoity and highway robbery are rarely heard of. Justice was administered without corruption (except where generally Europeans were involved), and torture is now almost unknown. Indians, were not admitted to prominent posts in the government, though some had opportunities in the way of acquiring the higher European education never at their disposal before. The press in the main was fairly free and freedom, except where it was prohibited, was allowed, though no Foreign prince has ever consented to before.

Sympathetic Cooperation Required. Much of this if, not the whole of the above, is correct. The English introduced into India relative peace continuously and some of the advantages of western civilisation.

Inadequate Gross Value and Poverty. The total gross value of all the produce of British India for a population of 225,000,000 could not be put at the outside at more than £1 per head. The late Mr William Digby put it at not more than 12/6 per head.⁴⁶³ No such dire poverty over so large an area was ever before known on the planet. And the impoverishment was increasing. Mr. Digby, himself an official of one of the great Famine Agencies, and with special opportunities for obtaining information, calculated that the ryots in the Districts outside the permanent settlement received only one half as much to eat in the year as their grandfathers did, and only one-third as much as their great-grandfathers did. Yet, in spite of such facts, the land tax was exacted with the greatest stringency and had to be paid to the Government before the crops were garnered! Thus, apart from other drawbacks, the system forced almost the entire agricultural population into the hands of the native money-lenders, from whom alone money to meet the tax could be obtained; and then the British hypocritically lamented the usurious disposition of the men who lend on the crops! When it was remembered that every improvement which a ryot made in his holding he was taxed for; that fallow land in British territory was taxed as high as cultivated land; and that little allowance was made for famine periods, it is easy to comprehend the crushing effect of the ruinous system upon the miserable agriculturists, who constituted then four-fifths of the Indian population. But for the money-lenders, if the native usurers refused to lend on growing crops, the Government of India would at once be bankrupt.

The evidence as to increasing poverty was absolutely conclusive. According to official report after official report it was clearly established that an increasing proportion of the population was getting less and less to eat yearly, and Mr. Digby's contention was in the main verified. Taking only the period of direct British rule since the Mutiny in 1857, there was conclusive evidence from Viceroy Lord Lawrence down to Mr C. J. O'Donnell, Mr. Smeaton and Mr Thorburn that, economically at any rate, British rule was a complete failure. No one indeed had put the matter more clearly as to the

⁴⁶³ The figure 12/6 was 12 shillings and six pence of the pre decimal currency when 20 shillings equal £1 and 12 old pence equal one shilling.. Under the new currency 5 new pence is equal to one shilling.

impoverishment than Sir William Hunter, who for many years prior to his death had filled the post of literary advocate-general of British domination, and who admitted that even in 1880 no fewer than forty millions of the Indian population lived in permanent starvation. Matters had become very much worse since.

Depletion of Wealth and Destruction. There was reason for this continuous depletion of wealth and destruction. And this reason applies to the entire population under British control. Here, at any rate, race, colour and religion made no difference. All were subject to the same terrible disadvantage of the drain of produce away from India on English account without any commercial return. This drain, or economic tribute, from which most conquered dependencies suffered, was specially severe in the case of India. Making every possible allowance, it was clearly established that, comparing the Indian exports and the Indian imports, the surplus of Exports for which there was no commercial return amounted to more than £35,000,000 a year, or considerably in excess of 50 % more than the total Land Revenue obtained from all British India. This drain had been going on in an increasing ratio, and necessarily with deepening effect, ever since the British occupation. It meant that India, naturally a country with the greatest possibilities for wealth-production in every department, was being steadily bled to death, in order to pay pensions, interest, home charges, dividends and remittances in Great Britain to the capitalist and landlord classes with their hangers-on. Wherever it was possible to throw a charge upon the Indian revenues this was at once done and, as the Indians were wholly unrepresented either in India or in Great Britain, they were unable to complain effectively in any way whatever. When to this drain of £35,000,000 annually was added to the amount paid for the services of Europeans in India, including the 75,000 white soldiers, which ran up to many millions Sterling, it was clear that there was no need to look any farther for the real cause of India's frightful impoverishment and the continuous famine and plague which steadily prevailed in some part or other territory in India.

Yet when famine on a larger scale arrived as the inevitable result of this terrible drain of wealth to England, the possessing classes in Great Britain itself, who received this huge tribute and filled appointments in India with their relatives, considered they were performing a deed of wondrous beneficence if they returned to India £500,000 in one-year out of the

£1,000,000,000 or more they have taken out of the country in unpaid-for produce during some fifty years. No wonder that under such circumstances the agricultural population was drifting into the hopeless position already referred to. The poor ryots overtaxed and heavily indebted “except in the richer irrigated lands consumed or sold every saleable article the land produced, used the manure of the cattle for fuel, and returned nothing to the soil in proportion to what was taken away. Every increase of population increased the danger. Crop follows crop without intermission, so that Indian agriculture was becoming simply a process of exhaustion. Even in some tracts of canal-irrigated land, where water was lavishly used without manure, crops had ceased to grow. An exhausting agriculture and an increasing population must come to a dead-lock. No reduction of the assessment can be more than a postponement of the inevitable catastrophe.”

Intensifying Drain of Wealth To borrow money at interest from England in these conditions, in order to build more railways, was only to intensify the drain and multiply the number of syphons to suck out wealth for foreigners. Even to create more irrigation works, likewise with borrowed money, could have no permanently good effect, so long as the drain of produce without return went on upon a greater scale. That drain and the excessive employment of Europeans in India at much higher rates of pay rendered ruin certain regardless of what else might be done. There were two Indias: Anglo-India with fine European quarters and luxurious arrangements battenning upon the wholesale impoverishment of the country; and India proper, undergoing misery such as has never been seen on a like scale elsewhere, even under 20th century capitalism.

But matters were becoming so unendurable that the industrious, thrifty, patient Indians themselves were beginning to feel that some change must be made in their lot. The educated classes were beginning to understand what European tyranny, economic and social, meant to all who were brought under it, and to know that their impoverishment was occasioned by British rule and not by the forces of nature. Famines occurred in India before British conquest; but continuous famine such as those which afflicted some parts of India every year was wholly unknown under Hindu or Mohammedan rule. Black plague had been known as an epidemic in India for centuries; but black plague as an endemic pestilence working death all through the year had never been heard

of till the British brought it to India, with the full blessings of European civilisation.

Meanwhile, too, a new spirit was being displayed in the towns. Meetings and protests against British mistakes were becoming rather the rule than the exception, when discontent was felt, even in patient Bengal. There was movement and stir in Bengal on political grounds; in Punjab and the Mahratta country on economic grounds; while all over India a propaganda in favour of boycotting European, meaning of course English, goods in favour of Indian and Asiatic goods was going steadily forward. Slowly but surely the economic situation of India was being appreciated and the cry of “India for the Indians” was being systematically raised. Even at the “Indian National Congress,” which met every year, and which strongly protested its loyalty to the British Government, an advanced party had been formed, which undoubtedly looked to complete independence for India as the only hope of the future. This party was gaining strength daily and the more determined of its members had taken a vow never in any circumstances to serve under or to aid the foreign Raj. Indians visiting England were even more outspoken as to the future. They took courage from the example of Japan and argued that if it had been possible for little Japan to place herself in the front rank of the nations within a space of forty years, it was quite possible for India with her 300,000,000 people, and her fighting races, to take courage by Japan’s example and, even unarmed, to eject out of India by one great and simultaneous effort the 200,000 Europeans and Eurasians who were despotically in control of India’s fortunes and were ruining her future.

Re-Establishing Native Rule. There was no longer any hope of improvement by peaceful or constitutional means. Earlier perhaps it was possible to have so reorganised British administration, by re-establishing native rule under British leadership and by halting the drain, as to give India full outlet towards a new and prosperous period. But, both capitalist factions in England had shown a firm determination to continue in the course of wrong-doing and tyranny. Mr John Morley, the sham Radical placeman acted as Secretary of State with even less of real sympathy or statesmanship towards Indians than the late Viceroy, the Tory Lord Curzon, who, by common consent of Europeans and natives of all grades in India, was the worst Governor-General India ever had. Attempts were even being made in view of the growing discontent and threatening demonstrations against the British, to maintain

British domination, as it was originally established, by stirring up internecine animosities. Even official organs were not ashamed openly to appeal to the fanaticism of Mohammedans against Hindus for the special purpose of weakening the rising agitation against unendurable economic, social and race oppression. But it was thought that this shameful policy would be unsuccessful and neither Moslem bigotry nor European rifles and artillery could permanently maintain a foreign despotism which had proved a failure in every direction. White capitalist rule, now doomed to an early overthrow, would seem but a short and hideous nightmare in the long and glorious life of India. Upon the withdrawal of the English the Indians would begin afresh their old career of internal development, side by side with the other progressive peoples of the world.

But India is only the most conspicuous instance of the ruinous effect of European capitalism upon subject races. Other nations, so far as their opportunities permitted, had been as injurious in their dealing with the less-developed peoples as Britain. France, Italy, Portugal, Spain, Belgium and the United States and Germany have carried on the same system on a smaller scale. It was for the International Social-Democratic Party of the World, representing the classes that gain nothing whatever from the tyranny which, hitherto, while suffering under, they have helped to uphold, to organise and assist any efforts that may be made to destroy for ever the pernicious domination of capitalism in all its forms, and to bring about the emancipation of all mankind regardless of race, colour or creed.⁴⁶⁴

DETRIMENT OF BRITISH RULE⁴⁶⁵

In the interest of Britain, almost everything the British were involved with in India was done for their selfish benefit. There was a miserable failure to do as much as might have been done reasonably in the interest of the Indians.

Politically and Pledges. In this area, all the pledges, including that of Queen Victoria on her accession to being made Empress of India, that had been made for the good government of India in the interest of the natives have been breached wantonly. The repeated breaches to give the natives a fair and

⁴⁶⁴ H.M. Hyndman 1 May 1907

⁴⁶⁵ From: Dadabhai Naoroji, *Essays, Speeches, Addresses and Writings*, (Bombay: Caxton Printing Works, 1887), pp. 131-136. Scanned by: J. S. Arkenberg, Dept. of History, Cal. State Fullerton. Prof. Arkenberg has modernized the text. <http://sourcebooks.fordham.edu/mod/1871britishrule.asp>

reasonable share in the higher administration of their own country were very callous on the part of the British, unlike many of the previous foreign rulers. This has much shaken the confidence in the good faith of the British. Political aspirations and the legitimate claim to have a reasonable voice in legislation, the imposition and disbursement of taxes, were met in a very miniscule manner, thus treating the natives of India not as British subjects, in whom representation is a birthright. In consequence, there was an utter disregard of the feelings and views of the natives. The moral evil here was the planned deficiency of wisdom and practical experience in administration, leaving none to guide the future generation.

Financial All the British attention was engrossed in devising new modes of taxation, without any adequate effort to increase the means by which people could pay higher taxes. Thus, this led to vexation and oppressiveness caused by the taxes imposed, both imperial and local. The inequitable financial burden led to the relationship between England and India, with the political debt of £100,000,000 imposed on India's shoulders, not to mention all home charges.

Material Drain of Funds. The political drain up to some time during British rule, from India to Britain, over £500,000,000, at the lowest computation, in principal alone, was enormous, to which was added interest amounting to thousands of millions. The further continuation of this drain was at the rate of above £12 million yearly with a tendency to increase. The consequent impoverishment and exhaustion of the country continued, except so far as it had been very partially relieved and replenished by the railway and irrigation loans, and the windfall of the consequences of the American war, since 1850. Even with this relief, the material condition of India was such that the great mass of the poor hardly had two pence (tuppence) a day and a few rags, or a scanty subsistence. The famines that were so prevalent were in the British power to prevent, if they had done their duty, as a good and responsible government. The policy adopted during some fifteen years of building railways, irrigation works, etc., was hopeful, with some credit to the British. However, much of the benefit in those days following from the railways went to the British in speeding up Indian exports. What was notable was an increase of exports without adequate compensation, a loss of the Indian manufacturing industry and skill.

In summary, some people regarded the British rule as a blessing politically, with relative peace and order on the one hand, but most significantly major blunders on the other, especially the draining of Indian wealth and impoverishment of the country. The natives referred to the British system as “Sakar ki Churi”, the knife of sugar. There was no oppression as it was all smooth and sweet, but it was a knife notwithstanding. This was a very mild view as expressed in Dadabhai Naoroji, Essays in 1887. There were more severe hardships that followed up to the year of independence in 1947, not to mention the terrible Bengal famine in 1943-44 in which some five million perished, while 2.5 million Indian troops were gallantly fighting for the British in World War II.

MAJOR BENEFITS TO BRITAIN

Some historians both in India and elsewhere have praised British rule in India. The views of the Western historians like Nial Ferguson or Michael Ignatief are being reflected by their Indian counterparts such as Triankar Roy, Dipak Lal, or even Man Mohan Singh, former prime minister, in his lecture in Oxford University recently. The surprising matter is that even the Sangha Parivar writers like M.S. Menon, and Priyadarshi Dutta are also propagating the benefits that the British rule has brought to India. Many of their views, however, are contrary to the reality in India.

Before the British arrived in India, the country was far ahead of Britain in terms of wealth and wisdom. India was economically more developed than Britain. Indeed, Britain had nothing for sale that was of interest to the Indians or the Chinese. When the British left in 1947, India was made poor and industrially backward at the hands of the British.

Britain did bring free trade to India and China. But had extracted large surpluses from India, and forced it into a free-trade pattern, which obliged India to export commodities at very low prices and to become a dumping ground for British manufactures. The net transfer of capital from India to Britain averaged 1.5 percent of GNP in the late 19th century. This export orientation was a tool of colonial exploitation, and free trade a British ploy to force its manufactures on India and to crush the domestic industry.

The British were more interested in collecting taxes than enforcing the "the rule of law". No attention was given to Indian landlords who extracted rent by coercion or indigo and opium - planters who had forced Indian farmers to cultivate and their products were forced upon the Chinese.

The Jagat Seth, India's biggest banking network and financier of the EIC, rivaled the Bank of England in size. However, British rule pauperised India by dismantling its economy. Rabindranath Tagore wrote:

“The chronic want of food and water, the lack of sanitation and medical help, the neglect of means of communication, the poverty of educational provision, the all pervading spirit of depression that I have myself seen to prevail in our villages after over a hundred years of British rule make me despair of its beneficence.”⁴⁶⁶

Karl Marx wrote in Consequences of British Rule in India:

“England has broken down the entire framework of Indian society, without any symptoms of reconstitution yet appearing. The British in East India accepted from their predecessors the department of finance and of war, but they have neglected entirely that of public works.”

British rule had a negative impact on almost everything in India. Particular attention should be given to:

- (a) The impact of British rule in India.
- (b) Destruction of agriculture.
- (c) Destruction of the self-sufficient rural economy.
- (d) De-industrialization of India under the British.
- (e) Financial Exploitation of India.
- (f) Man-Made Famines in British India.

All the above have already been covered in various chapters in this book.

The progress the British made in India in relation to railways, postal system, telegraphic communications, etc., were mainly undertaken for their administration to facilitate their rule. Their aim was to integrate the Indian economy with that of the British such that India would supply Britain with cheap raw material for their manufacturing industry. India could have built railways and provided other services in the absence of British rule as in

⁴⁶⁶ Benefits of British Rule in India by Dr Dipak Basu, 10 June 2006.
http://www.ivarta.com/columns/OL_060610.htm

Thailand and Japan, both of which were never colonised, but they have today much better infrastructure than that in India.

The British made India captive market for British goods made from Indian raw materials. Their aim was that the resultant enrichment and industrial development was to take place in Britain and not in India. The British industrial revolution was financed with Indian wealth, and Indian primitive technology was improved upon for better and modern machines. Thus by independence in 1947 India inherited a very shattered economy. As Rabindranath Tagore wrote in 1941 to a British member of parliament Mrs. Rothbone:

“...in the Soviet Union illiteracy was eradicated within two decades but in India even after two centuries of British rule only 15 percent of the Indians were literate”.

When the British arrived, the Indian literacy rate was 93 %.

Priyadarsi Dutta, parliamentary secretary to the chairman of the BJP's think-tank, wrote⁴⁶⁷ that the British rule was only a learning process emphasising the positive aspects of the British empire as written in the history text books in Britain. Their suggestion is that thousands of Indian heroes and heroines in respect of the freedom struggle who had sacrificed their lives to liberate India were all very stupid. This is a clear indication of cultural imperialism. They were of the view that it was bound to take place in India along with the “globalization”, and the “economic reforms” put forward by the Anglo-American economists and policy-makers.

INDIA'S MILITARY CONTRIBUTION TO THE BRITISH

During the course of British rule in India Britain benefitted enormously from India in relation to their military, both inside and outside the country.

World War I and Indian Soldiers

Gandhi, the idealist, did not realise that the subjection of India was one root of the War; that this had for a century determined the British policy, and the size of the British navy, as well as the size of all the navies in the world. Instead, Gandhi saw the War as an opportunity for securing Home Rule by

⁴⁶⁷ In The Organizer, the organ of the R.S.S on 28 May 2006.

proving the absolute loyalty of India to England. From the beginning to the end he supported the Allies, and India followed him. She contributed at once:

- (a) \$500,000,000 to the fund for prosecuting the War;
- (b) she contributed \$7,000,000,000 later in subscriptions to war loans; and
- (c) she sent to the Allies various products to the value of \$1,250,000,000.
- (d) the total number of Hindus who were persuaded, often by means amounting to compulsion, to fight for England in the war, was 1,338,620, being 178,000 more than all the troops contributed by the combined Dominions of Canada, South Africa, Australia and New Zealand.

None of the Hindu soldiers were granted a commission, however, brave he might have proved himself to be. Yet they gave a good account of themselves in France, in Palestine, in Syria and Mesopotamia; a British historian speaks of "the brilliant performances of the Indian contingent sent to France in 1914 at a critical time in the Great War"; and some say that it was the Hindu troops who first turned back the Germans at the Marne. It has been one of the many misfortunes of the Hindus, who are called unfit for self-defense, that they have been considered admirable military material to fight for any others except themselves.

Never had a colony or a possession made such a great sacrifice for the master country. Every Hindu conscious of India looked forward hopefully as a reward for this bloody loyalty, to the admission of his country into the fellowship of free dominions under the English flag. After the war, Lloyd George, then Premier, declared with unstatesmanlike clarity that Britain intended always to rule India, that there must always remain in India "a steel frame" of British power and British dominance. This was the best tradition of imperialistic hypocrisy. The Montagu-Chelmsford reform fell short of promises Dr Rutherford, a Member of Parliament, wrote:

"Never in the history of the world was such a hoax perpetrated upon a great people as England perpetrated upon India, when in return for India's invaluable service during the War, we gave to the Indian nation such a discreditable, disgraceful, undemocratic, tyrannical constitution."⁴⁶⁸

⁴⁶⁸ *The Case for India* -by Will Durant, Simon and Schuster, New York. 1930 p. 123-128.

But the turning point came on 3 September 1939. Within hours of Neville Chamberlain declaring war in Germany, Lord Linlithgow, Viceroy of India, without consulting a single Indian, declared India at war with Germany. Though in regional governments there had been a very limited form of self-rule, the Indians felt that on the real issues they were still going to be treated like children. While Indians, West Indians and Africans in their millions fought for the Empire, they began to realise they were fighting not, as advertised, for freedom but for preserving their master's empire.⁴⁶⁹

In his book, *The Discovery of India*, Nehru wrote to Lord Linlithgow, Viceroy of India, during the Second World War:

"Over the top of the imperial structure sat the Viceroy, Lord Linlithgow, surrounded by all the pomp and ceremony befitting his high position. Heavy of body and slow of mind, solid as a rock, and with almost a rock's lack of awareness, possessing the qualities and failings of an old-fashioned British aristocrat....But his limitations were too many; his mind worked in the old groove and shrank back from innovations; his vision was limited by the traditions of the ruling class out of which he came...he disliked those who did not show a becoming appreciation of the high mission of the British Empire and its chief representative in India."

The person who counted most was Winston Churchill. His views on Indian freedom were clear and definite and had been frequently repeated. He stood out as an uncompromising opponent of that freedom. In January, 1930, he said:

"Sooner or later you will have to crush Gandhi and the Indian Congress and all they stand for....The British nation has no intention whatever of relinquishing control of Indian life and progress....We have no intention of casting away that most truly bright and precious jewel in the crown of the King, which, more than all our dominions and dependencies, constitutes the glory and strength of the British Empire....England, apart from her empire in India, ceases for ever to exist as a great power."

That was the crux of the question. India was the empire, it was her possession and exploitation that gave glory and strength to England and made her a great power.⁴⁷⁰

⁴⁶⁹ *Tell us the truth of the Empire* by Mihir Bose, Guardian

⁴⁷⁰ *The Discovery of India* by Jawaharlal Nehru p. 437-438.

Subhash Chandra Bose (1897-1945) attempted to overthrow British rule by force. A Japanese leaflet was issued on behalf of Bose's Indian National Army during the Second World War.⁴⁷¹

India's Contribution to the Second World War

Some 2.3 million soldiers manned the Indian army and 89,000 of them died in military service. In addition at home some five million died in the Bengal famine on account of the policy of Winston Churchill. More than half a million south Asian refugees fled Myanmar (Burma). These numbers are staggering.

South Asia was transformed dramatically during the war years as India became a vast garrison and supply-ground for the war against the Japanese in South-East Asia. Yet, this part of the British Empire's history has been largely ignored, only just emerging. By looking beyond the statistics to the stories of individual lives the Indian role in the war becomes truly meaningful. The Gurkhas and many people have heard something of the role of Indian soldiers at major battles like Tobruk, Monte Cassino, Kohima and Imphal. The Fourteenth Army, a multinational force of British, Indian and African units turned the tide in Asia by recapturing Burma for the Allies. Thirty Indians won Victoria Crosses in the 1940s.

Untold Stories. Increasingly, for both the World War One and Two, the contribution of soldiers from across the Empire-Commonwealth has been coming to light. But what about all the other people who were caught up in the war? Numerous other South Asian people sweated behind the scenes to secure supply lines and to support the Allies. There were non-combatants like cooks, tailors, mechanics and washermen, such as a boot-maker to the Indian army named simply as Ghafur who died at the battle of Keren in present-day Eritrea and whose grave can still be seen there today. What do we know about the thousands of women who mined coal for wartime in Bihar and central India, working right up until childbirth? Or the gangs of plantation labourers from southern India who travelled up into the mountains of the northeast to hack out roads towards Myanmar and China? Or the lascars (merchant seamen) such as Mubarak Ali, remembered simply as "a baker" who died in the Atlantic when the SS City of Benares was torpedoed? There were millions of other South Asians working towards the imperial war effort and we never hear about them. It was not glamorous work: "coolies" loading and unloading

⁴⁷¹ *British India: 1772-1947* by Michael Edwardes

cargo at imperial ports or clearing land for aerodromes did not share the prestige of fighter-pilots.

Harbour Accident. Others died in industrial accidents. There was an incredible explosion in Bombay harbour in 1944, when a ship loaded with explosives and cotton caught alight, blew warships to smithereens and made over 80,000 homeless.

Factory workers and dockworkers also suffered from aerial bombardment. Official figures suggest several thousand deaths from Japanese bombs on India's eastern coastline. The men and women who kept the imperial war effort going in South Asia did not write diaries and memoirs. Often for them it was just a job, a way of earning enough money to eat. They did not see it as belonging to a heroic part of world history, worthy of inclusion in history books. The illiterate left little trace of their service. And often they worked - hard and poorly paid; it was tough and dangerous whether it was wartime or not. British officers wrote hundreds of accounts of their time in South Asia but there is not a single written memoir by an Indian rock-breaker, road builder or miner.

Quick Profits. It is not a simple story of heroism or patriotism; many of these workers were more motivated by the need for bread than by the need to defeat the Axis. And it is not a straightforward case of imperial exploitation. Many elite South Asians made quick profits in the war and transformed their own fortunes. Experiences of the 1940s depended on caste, class, vantage point and region: a Punjabi soldier could see things very differently to a metropolitan student in Mumbai (formerly Bombay) or a factory-owner in Kolkata (Calcutta).

Often those who worked towards the war were Anglo-Indians, adivasis (tribes people), Parsis and Christians, but their histories slipped by the wayside during the writing of post-independence nationalist myths. The people who made up the war effort soon had their lives shaped again by the Partition of 1947 and the carving up of new countries.

Locked Out History. In the rush to write new histories of nation states after 1947, much of the history of the 1940s was locked out from official memory. Tales of the freedom struggle took precedence. And in Britain and the US, the emphasis was placed on remembering military contributions to major battles, not on the everyday lives of anonymous workers. As one report put it at the

time, this was not the "forgotten army", but the "unknown army". Perhaps now a start can finally be made to appreciate the fullest extent of WW2.⁴⁷²

India Bailed Out the West in WW2

One of the little known facts about World War II is that it was India's contribution of men and material that bailed out the West. Over 2.6 million Indian troops played a decisive role in the greatest conflict of the 20th century and helped Britain stay in the fight. Indian forces were dispatched to major war zones across the globe. They terrorized German tank divisions in Africa, fought the Japanese in Burma, took part in the invasion of Italy, and played a significant part in battles in the Middle East.

Equally critical was Indian material help. Weapons, ammunition, timber, steel and especially food, were transported, perhaps you could argue, siphoned off in vast quantities to Europe, while Bengalis were starving. Britain's dependence on India was near total. In fact, even during World War I (1914-18), India's contribution was massive. The New York Times wrote in 1918: "The world must pay India in whatever India wants, for without Indian products, there would be greater difficulty in winning the war." Bear in mind that in World War II, the quantity of Indian supplies was far greater in magnitude.

Field Marshal Claude Auchinleck, Commander-in-Chief of the British Indian Army from 1942, asserted that the British "Couldn't have come through both wars if they hadn't had the Indian Army".

Even the racist and genocidal (he was directly responsible for death by starvation of some five million people in Bengal during World War II, in history's most horrific man-made famine) British Prime Minister Winston Churchill, who had a pathological hatred of Indians ("They are a beastly race with a beastly religion," he once said), acknowledged the "unsurpassed bravery of Indian soldiers and officers".

To be sure, eight out of 10 German soldiers who died in battle, died on the Russian front and it was Russian military might that steamrolled the once invincible German Army. But on the western front, without India's mobilization, the Allies would not have reached Berlin. Minus Indian soldiers, the British Army would have been stretched too thin.

Fear Stalked the British. First let us place the country's war mobilisation in context. How was Britain placed in terms of fighting capability? In 1940,

⁴⁷² Yasmin Khan is an associate Professor of History at the University of Oxford. Her book, *The Raj at War: A People's History of India's Second World War* (ISBN: 9781847921208) from Amazon's Book Store.

the German routed the British expeditionary forces stationed in Boulogne and Calais in France. Over 380,000 British soldiers were trapped between the English channel and the advancing German army and were facing wholesale slaughter when Adolf Hitler inexplicably allowed most of them to escape.

That hasty retreat under German bombing was the first sign that all was not well in the empire's HQ. The German Blitzkrieg revealed the sloth and corruption that flourished in the British army. Theft of stores, fuel and even trucks by soldiers was common, writes military historian, Max Hastings in *Winston's War*. In 1941, following defeats in Greece, Crete and North Africa. Alexander Codogan in the Foreign Office wrote: "Our soldiers are the most pathetic amateurs pitted against professionals." And he added: "Our army is the mockery of the world." The British performed even worse against Asians. In 1942, a Japanese army numbering just 25,000 overran Malaya (modern Malaysia) and Singapore, despite being outnumbered four to one. Vice Admiral Geoffrey Layton, acting Commander-in-Chief of Britain's Eastern Fleet, wrote in his war diary: "Man for man, our men were inferior to the Japanese in training and in moral qualities of audacity, tenacity, discipline and devotion."

N.S Rajaram⁴⁷³ in an article for *Folks Magazine* quotes an Indian soldier who later settled in Penang, Malaysia:

"When the Japanese attacked, the British ran away. They were very clever. They had a wonderful life with bungalows and butlers and cooks and all that, but as soon as the Japanese came, they ran away. And once they got back to India, they sent Gurkhas, Sikhs, Marathas and other Indians to fight the Japanese. They knew it was too dangerous for them. That is how we got independence in Malaya."

Rajaram says not one of these World War II veterans remembers the British fighting the Japanese; they only running away. Lee Kuan Yew, the late prime minister of Singapore, corroborates that statement. In his memoirs, *The Singapore Story*, Lee describes the Japanese invasion of Malaya and Singapore, which he had experienced as a youngster:

"In 70 days of surprises, upsets and stupidities, British colonial society was shattered, and with it all the assumptions of the Englishman's superiority.

⁴⁷³ N.S. Rajaram, a NASA mathematician and Indologist, remembers talking to Indian soldiers of the British Imperial Army.

The Asiatics were supposed to panic when the firing started, yet they were the stoical ones who took the casualties and died without hysteria.”

According to British War Office records, members of Australia’s 8th Division posted in Malaya were guilty of looting, rape, drunkenness, insubordination and even murder. One document says that an entire battalion of Australian troops assigned to guard the coast had simply fled, allowing the Japanese to walk through the gap. “The Australians are known as daffodils: beautiful to look at, but yellow all through,” it reads.

You get the picture. Had the United States not entered the war, the British would have sat out the war holed up in their little island. And without India, they probably would have starved. As it turned out, they forced starvation upon Indians.

Life Was For Dying

In 1939, at the start of the war, the Indian Army had just over 200,000 troops—enough to keep India in chains and the British safe from Indian revolutionaries. In 1940, the army’s size was increased to 1,000,000. Overall, India supplied a total of 2,581,726 army, navy and air force combatants. On top of this, 14 million Indian labourers worked round the clock to keep the war factories and farms running.

The reason for the large Indian recruitment was because the British over 200 years reduced India to abject poverty that Indians were ready to grab at any opportunity to feed themselves if it was in the business of death. As soldiers, they could at least send home some money instead of living a life of semi-subsistence.

If the recruitment tactics of World War I are any indication, then not everyone signed up willingly. There are reports that in Haryana, for instance, the British blocked the irrigation water supplies of those who did not readily come forward to join the army. Brutal methods such as “stripping people naked and making them stand before their womenfolk” were also used. People were pushed into thorny bushes and made to stand there for hours, and until they said “Yes, I’m ready for enlistment” were not let out.

Kaushik Roy writes:⁴⁷⁴

⁴⁷⁴ In *Expansion and Deployment of the Indian Army During World War II* that the demand for Indian personnel had significantly altered traditional patterns of recruitment. Here is a War Cabinet dispatch dated 1 March 1943.

“Recruitment from the ‘martial classes’ recruited in the pre-war Indian Army is now gradually drying up, and the monthly intake of these classes is only just sufficient to maintain existing units. All further expansion has now to be carried out with Madrassis (southern Indians) who were only recruited to a very small extent before the war.”

Even India’s peripheral military formations were performing important roles. Four Axis merchant ships interned in the neutral Portuguese harbour of Goa were attacked by retired members of the Indian Auxiliary Force (Territorial Army) based in Calcutta, writes Roy.

Toll of Indian Forces. India’s toll was heavy. As many as 24,338 Indian soldiers were killed in fighting. Plus 64,354 were wounded and 11,754 went missing. It is likely that without the presence of Indian troops, at least as many British Commonwealth troops would have died. Therefore, hundreds of thousands of people of British origin living in Britain, Australia, New Zealand and Canada owe their existence to the ultimate sacrifice of Indians.

War Supplies

Author and researcher Madhusree Mukerjee, who has served on the board of editors of Scientific American, states⁴⁷⁵ that the “colony’s entire output of timber, woollen textiles and leather goods, as well as three quarters of its steel and cement, were diverted to the defence of the British Empire. India was, next to Britain, the largest contributor to the Empire’s war”.

During the war, India provided 196.7 million tonnes of coal, 6 million tonnes of iron ore and 1.12 million tonnes of steel. The Oxford Encyclopaedia of Economic History, Volume 2, says: “35 per cent of India’s annual cotton textile production, amounting to about 5,000,000,000 yards, went into creating war material.”

Timber was a major war input and its export led to large-scale destruction of India’s extensive forests. The Energy and Resources Institute says, “During World War I, forest resources were severely depleted as large quantities of timber were removed to build ships and railway sleepers and to pay for Britain’s war efforts...World War II made even greater demand on the forest than World War I had done.”

The United Nations’ Food & Agricultural Organisation concurs: “The first era in deforestation was shortly after absorption into the British Empire. The second major deforestation was in the 1940s with demands of World War II.”

⁴⁷⁵ In Churchill’s Secret War: *The British Empire and the Ravaging of India During World War II*.

As for armaments, The Oxford Encyclopaedia of Economic History, Volume 2, says: “During World War II, India produced more than 50 kinds of arms and ammunition and supplied 75 per cent of its own wartime requirements.”

That’s not all. Indian royal families donated large amounts of cash to the British. For instance, in 1941, the Nizam of Hyderabad funded two Royal Air Force squadrons.



How The British Repaid India

“Repaid” is the wrong word here. Utter ingratitude or perfidy would be more appropriate. First, Britain had no intention of paying India for its goods and services. With London deciding to pay its debts to India only after the war was over, the British-controlled Indian government resorted to reckless printing of more paper currency, leading to high inflation.

The war also distorted the colony’s already broken economic system. The Oxford Encyclopaedia of Economic History says: “Wartime shortages and supply problems held industry back and caused severe disruptions to the internal market for consumer goods, which culminated in the Bengal Famine of 1943 that claimed more than three million lives.” (Some place the real death toll at over seven million.)

Bengal had a bountiful harvest in 1942, but the British started diverting vast quantities of food grain from India to Britain, contributing to a massive food shortage in the areas comprising present-day West Bengal, Odisha, Bihar and Bangladesh.

In the backdrop of recent British overtures towards India, Britain’s racist and unbelievably callous attitude towards Indians needs to be studied and understood.

During the war, as the threat of a Japanese-Indian National Army (led by Subhas Chandra Bose) invasion of India increased, the British employed a scorched earth policy in eastern India, especially Bengal. The British disabled

and impounded all transport in Bengal, including boats, bullock carts, even elephants, to prevent their use by the Japanese.

With food grain being diverted to the war effort in Europe and Bengal's transportation system grinding to a halt, people had neither access to food close by nor the means to go about their livelihood to earn or purchase whatever little food they could. In July 1943, the Board of Economic Warfare, a US government body, published a document, Indian Agriculture and Food Problems, which predicted famine and "hundreds of thousands of deaths from starvation". On August 25, The New York Times printed a cabled message from Calcutta's mayor to New York City's mayor and US President Franklin Roosevelt: "Acute distress prevails in the city of Calcutta and the province of Bengal due to shortage of foodstuffs. Entire population is being devitalised and hundreds dying of starvation. Appeal to you and Mr Churchill in the name of starving humanity to arrange immediate shipment of food grains from America, Australia and other countries."

Churchill apologists argued the war crisis forced Britain to act the way it did. In fact, when Mukerjee started researching her book a couple of American historians told her it "was not a useful venue to explore because there couldn't have been a possibility at that point in the war, when the situation was so desperate, of sending relief to India".

But, in fact, the policy was quite deliberate. "It was not just a tactic forced out of Britain's war needs," says British author and academician James Woudhuysen. "Churchill valued India so much, and hated Indian nationalists so much, that he fully wanted to starve them to death. It was said that Bengalis would sooner starve to death than eat wheat despite the fact that wheat was one of the ancient crops of Bengal.

Australia had wheat for India nearly loaded on boats, and other dominions offered to help, too. But even though perhaps just a dozen ships would have made all the difference, London turned all offers down. Among other reasons, it did not want the embarrassment of admitting to famine, and so letting America interfere with India."

Indeed, Churchill had managed to convince Roosevelt that there was no crisis in India. Worse, not only was nothing done for India, but India was forced to contribute \$24 million to the UN Relief & Rehabilitation Administration. To give you an idea of the value of that amount, in those days a brand new aircraft carrier cost around \$6 million, whereas today such a ship would cost at least \$3 billion.

And just to rub it in, while retreating from India, the British destroyed vast numbers of aircraft and defence supplies that legally belonged to India. Leading defence analyst Bharat Karnad informs that the Walchandnagar

Aircraft Company (the precursor to Hindustan Aeronautics Ltd) was contracted to build the B-24 Liberator bombers in Bangalore. Most of these aircraft were shipped back to Britain after the war.

But a significant number, which could have constituted an embryonic bomber component of the IAF, was deemed “surplus to the need” and deliberately destroyed by the departing British at the Maintenance Command in Kanpur by hoisting these aircraft, one by one, up by their tails to a considerable height and dropping them nose down on the hard ground.

Whitewashing India’s Role

India’s role in the war stands completely blanked out, and there are only fleeting references in official histories of the war. This is because of two reasons:

(a) Indians themselves feel these soldiers were fighting as mercenaries for the British. So where’s the glory in fighting for one tyrant against another? From India’s point of view, Britain was a bigger tyrant than Nazi Germany. Indeed, as news trickled in from Europe’s battlefields, Indians celebrated every defeat and disaster suffered by the British.

(b) Secondly, the British do not want to share the glory. Despite their poor fighting qualities against the Germans, the British have convinced themselves that they and not the Russians defeated the Nazis. For the same reason, the Russian contribution was long belittled. This year, Indian ex-servicemen were prevented from marching in an Anzac Day parade in Australia. Over 76,000 Indian soldiers died in World War I, whereas the Aussies and Kiwis lost just a few thousand. So here again, they do not want to highlight the Indian losses because then theirs would seem puny by comparison.

Still, the sacrifices of these incredibly brave Indians who won numerous gallantry awards did not go in vain. The returning soldiers had witnessed firsthand that the British were not eight feet tall but in fact men of small heart and smaller stature. Inspired by Bose’s feats that had driven a stake of fear through British hearts, these Indian soldiers were in no mood to be governed by foreigners, especially those who were racists to boot.

The Naval Mutiny, a series of army mutinies and the likelihood of an air force mutiny convinced the British that their game was up. In their accounts of the end of the British Empire, *Forgotten Armies* and *Forgotten Wars*, Cambridge University historians Tim Harper and Christopher Bayly say: “It was Indian soldiers, civilian labourers and businessmen who made possible the victory of 1945. Their price was the rapid independence of India.”

HISTORY WRITTEN FOR THE VICTORS

In many cases historians are selective in what they write. In this regard, there is the adage "history is written by the victors".⁴⁷⁶ It is also recognised as a truism that "history ignored yields history repeated." Thus by recognising that the world already is experiencing appalling discrepancies between geopolitically available food and population demand, the deletion of massive man-made famines of British India from the history books and from general public perception is not merely unethical, but such white-washing also represents a major threat to humanity. The deletion of major man-made catastrophes from history increases the probability that the same underlying, but unaddressed, causes will yield repetition of such disasters.

Gideon Polya's book⁴⁷⁷ deals with the two century holocaust of man-made famine in British India and its effective deletion from history. It deals with this major "forgotten holocaust" that commenced with the Bengal Famine of 1769-1770 (10 million victims) and concluded with the World War II man-made Bengal Famine (over 4 million victims) and took tens of millions of lives in between. The lying by omission of two centuries of English-speaking historians continues today in the supposedly "open societies" of the global Anglo culture.

This sustained, continuing lying by omitting from recorded history in the sophisticated but cowardly and selectively unobservant culture of the Anglo world has ensured that the great majority of educated people around the world, including Indians, are not aware of these massive past catastrophes. However, in contrast, nearly all are aware of the substantially fictional "Black Hole of Calcutta" of 1756 that demonized Indians and indeed became part of the English language.

Repetition of immense crimes against humanity such as the World War II Holocaust (Nazi killing of Jews) is made much less likely when the responsible society acknowledges the crime, apologises, makes amends and accepts the injunction: "Never again." However, what was perpetrated in British India with regard to the man-made famines appears to have been forgotten. There was no apology nor amends have been made. It is indeed

⁴⁷⁶ "Austenizing" of British Atrocities in India, excerpts of the article by Gideon Polya
<http://www.sulekha.com/articledesc.asp?cid=87310>

⁴⁷⁷ Author of *Jane Austen and the Black Hole of British History. Colonial Rapacity, Holocaust Denial and the Crisis in Biological Sustainability*. <https://www.amazon.co.uk/Jane-Austen-black-British-history/dp/0646355805>

generally accepted that such horrors could be repeated on an unimaginably greater scale in the future.

Distortion of History by Indian Historians⁴⁷⁸

The historians included here are Marxist historians Romila Thapar, Satish Chandra, K.M. Shrimali, K. M. Pannikar, R. S. Sharma, D. N. Jha, Gyanendra Pandey, and Irfan Habib. They have projected a view which can be regarded as intolerant, narrow-minded, obscurantist and totalitarian. They have made out to be the epitome of tolerance, open-mindedness, democratic and secular. By promoting each other's publications and puffing up their reputations, they have been "determining what is politically correct."⁴⁷⁹ In fact, a recent newspaper column by a retired bureaucrat, probably a paid advertisement referred to Thapar as "India's most eminent historian"!

For several decades, these "eminent historians" have tried hard to continually denigrate Hindu cultural history, the oldest surviving civilisation in the world, by "blackening the Hindu period and whitewashing the Islamic period." They have been challenged by Arun Shourie to refute the American historian Will Durant's assertion in his *The Story of Civilization*:

"The Islamic conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precious good, whose delicate complex and freedom can at any moment be overthrown by barbarians invading from without and multiplying from within."

The challenge was also to that of French historian Alain Danielou's statement, in his *Histoire de l' Inde* :

"From the time Muslims started arriving, around 632 AD, the history of India becomes a long, monotonous series of murders, massacres, spoils, destructions. It is, as usual, in the name of 'a holy war' of their faith, of their sole God, that the barbarians have destroyed civilizations, wiped out entire races."

⁴⁷⁸ Eminent Indian Historians? (excerpts) <http://www.indiastar.com/wallia19.html>

⁴⁷⁹ Romila Thapar is totally ignorant of Sanskrit, though it has not stopped her from posing as an authority on Vedic India!

The largely Marxist membership of the Indian Council of Historical Research appointed by the socialistic Congress party, which was in power for some fifty years since independence, was reconstituted in July 1998 by the Bharatiya Janata Party (BJP), currently ruling at the centre. Unfortunately, it will take a long time to unravel the harm done by the Marxist historians to the Indian psyche: "they have used these institutions to sow in the minds of our people [the Hindus] the seeds of self-hatred."

According to columnist, Meenakshi Jain:

"Leftist historians in India have deliberately omitted in the entire discussion on the Delhi Sultanate, the words dhimmi and (hated) jaziya tax are deliberately omitted, though they are crucial to understanding the dynamics of that epoch. Overlooking all forms of Hindu persecution, the book states that Brahmins and ulema were equally permitted to propagate their respective faiths. References to the infamous 'pilgrimage tax' are conveniently dropped. The Mughal period, too, is selectively purged of its unpleasant facets. Akbar's early measures like the re-naming of Hindu holy cities, the imposition of the jaziya and forced conversions are ignored, as also the fact that as much as seventy percent of his nobility consisted of foreign Muslims. The limited Hindu participation in the upper echelons of the nobility (besides the Rajputs, just four other Hindus) is not alluded to."⁴⁸⁰

CONCLUSION

The British claimed that they went to India "to educate and civilise" the "barbaric" Indians. This could not be further from the truth in the light of the evidence, having regard to a number of quotes of eminent western scholars set out in the introduction to the chapter.

Indeed, the British went to India for their own benefit. Although they claimed that their administration was very efficient, it was efficiency with regard to the loot of Indian wealth. They were 100 % efficient in draining India's wealth. All the pledges made to India were not kept, such as by Queen Victoria when she became Empress of India.

There were major benefits to Britain under British rule. In this regard, they made many structural changes in India resulting in a negative impact on India

⁴⁸⁰ *Selective Memory* by Meenakshi Jain, Hindustan Times, May 8, 2001.

but for their benefit. In particular, they suppressed the Indian economy by destroying her industries and made India a mainly agricultural country for export of raw materials to the factories in Britain and making India a market for their manufactured goods following the industrial revolution.

India contributed substantially to the two world wars on behalf of Britain. India provided not only million of troops for the frontline but also financially and in various materials for each of the wars. At the same time India's contributions were whitewashed without any acknowledgement; all the praises were given to British forces although in some cases as reported their performance generally leaves much to be desired.

History was written for the victors. In this regard, the deletion of massive man-made famines in British India from the history books and from general public perception is unethical, and it represents a major threat to humanity. Like Germany's admission of the Nazi's holocaust to the Jews, the British should have admitted their atrocities relating to the millions of Indians who perished from their manmade famines. Such admission would ensure it would not be repeated anywhere by any country.

End of Ch 19

CHAPTER 20

CIVILISING THE BRITISH

INTRODUCTION

For 200 years the British have contended that they went to “civilise and educate” the “barbaric” Indians. This has been refuted to a certain extent in many of the earlier chapters. There is no cogent basis for this claim as on the arrival of the British, India had more to offer not only in material wants but also in terms of culture, science, the arts and religion. Most of these aspects have been touched on in the earlier chapters.⁴⁸¹ What is set out here is to provide more information to further refute the British contention.

Instead of India being a recipient of western civilisation, India was a powerhouse from which the West, including the British, derived a lot of their scientific knowledge. Grant Duff corroborates this view in a quote set out at the end of this chapter. The British should take cognisance of this fact. A number of quotes at the beginning of Chapter 19 should be referred to as they corroborate the ingenuity of the Indians. Contrary to their contention in the first sentence above, the British were influenced by the Indians in certain respects. For example, in Chapter 17 it has been shown that the British clowned the Indian tutorial system, that was used in the Indian mass education with a school in almost every village. This was completely destroyed in India by the British. It is not true that the British educated the Indians, apart from introducing English education for a very small minority of the elite Indians who were trained to work as subordinates under British officers in the administration of India.

Indian Literacy Rates

When the British arrived, India had a literacy rate was some 90 % but when they left it was just over 10 %.

Comparative Literacy Statistics. The table below shows the adult and youth literacy rates for India and some neighbouring countries in 2002.⁴⁸²

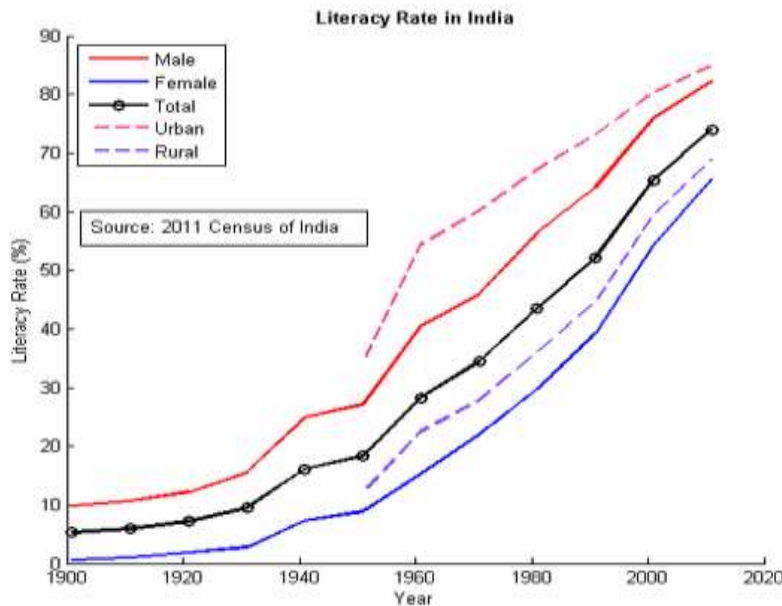
⁴⁸¹ There are two other books by the author of this book containing a lot of information on Indian inventions and discoveries. They are *India: Wisdom & Achievements* and *India: Invasions, Foreign Rule and Eurocentrism..*

⁴⁸² *Economic Survey 2004–05*, Economic Division, Ministry of Finance, Government of India, quoting UNDP Human Development Report 2004

The Adult literacy rate is based on the 25+ years age group, while the youth literacy rate is for the 15–24 years age group (i.e., youth is a subset of adults).

Country	Adult Literary Rate	Youth Literary Rate Ages 15-24
China	96.4% (2015)	99.7% (2015)
Sri Lanka	92.6% (2015)	98.8% (2015)
Myanmar	93.1% (2015)	96.3% (2015)
World Average	86.3% (2015)	89.6% (2010)
India	74.04% (2011)	90.2% (2015)
Nepal	64.7% (2015)	86.9%(2015)
Pakistan	60.00% (2015)	74.8% (2015)
Bangladesh	61.5% (2015)	83.2% (2015)

As can be seen from the table, India has some way to go to reach the world's average literacy rate. This lagging behind is due to the British destruction of India's mass education system which was far ahead before the destruction in the 19th century.



The British Learnt Hygiene from India

Also notable is the fact that the British copied the hygiene practice of Indians. They were surprised to learn that the Indians were having a bath every day as some of the EIC British recruits had written to their families and friends back

home. According to William Dalrymple⁴⁸³ “Indian women, for example, introduced British men in the delights of regular bathing.” And again “Those who had returned home and continued to bathe and shampoo themselves on a regular basis found themselves scoffed at as ‘effeminate’.”⁴⁸⁴

India is noted for its oldest civilisation in the world from which much can be learnt. The discovery of Mohenjo Darro (now in Pakistan) provides some evidence of an ancient Indian civilisation going back 5,000 years at least. Other achievements in India relate to mathematics, calculus, the so-called “Arabic numerals, decimal system and zero, among others. Without some of these, there would not have been such massive technological developments in the West, e.g., there would not have been any computers and space developments. Albert Einstein was of this view as well.

USE OF INDIAN INVENTIONS AND DISCOVERIES BY THE BRITISH AND THE WEST

India contributed a lot of scientific knowledge to the world, including the so-called Arabic numerals, not to mention India’s contribution in mathematics, calculus, invention of radio broadcasting, among many others. In this part of the chapter, highlights are shown from which the West, including the British, have benefitted a great deal. So while it was contended that the British went to India to “civilise and educate” the natives they considered to be “barbaric, it would be astonished to learn of the Indian wisdom and achievements since ancient times.”⁴⁸⁵

Facts About Indian Mathematics, etc

According to Schlegel,⁴⁸⁶ “The decimal cyphers, the honor of which, next to letters the most important of human discoveries, has, with the common consent of historical authorities, been ascribed to Hindus.”

Mathematics is the science in which Indians have made the greatest contribution. The decimal system, place notation, numbers 1 to 9, and the ubiquitous zero (0) are some of the major Indian contributions to world science. It is interesting to note that without them, the entire modern world of

⁴⁸³ In his book *White Mughals: Love and Betrayal in Eithteen –Century India* .

<https://www.amazon.com/White-Mughals-Betrayal-Eighteenth-Century-India/.../0142>.

⁴⁸⁴ *Smelling Sahibs Learnt to Bathe in India* by Manohar Malgonkar – tribuneindia.com.

⁴⁸⁵ Refer to *India: Wisdom & Achievements* by Dr Nat Khublall, eBook, Amazon KDP as well as print on demand edition.

⁴⁸⁶ The great German critic, Schlegel who wrote in his *History of Literature*, p. 123:

computer sciences, earth-launched satellites, microchips, and artificial intelligence would all have been impossible.⁴⁸⁷ In the same vein, Albert Einstein said:

“We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made.

Use of Indian mathematics was found along the banks of the Indus River. Archaeologists have uncovered several scales, instruments, and other measuring devices at Mohenjo Darro and Harappa. This civilisation goes back at least 5,000 years. Archaeologists also found a “ruler” made of shell lines drawn 6.7 millimeters apart with a high degree of accuracy.⁴⁸⁸

Eurocentric or Ethnocentric Bias. Dr. David Gray writes:

"The study of mathematics in the West has long been characterized by a certain ethnocentric bias, a bias which most often manifests not in explicit racism, but in a tendency toward undermining or eliding the real contributions made by non-Western civilizations. The debt owed by the West to other civilizations, and to India in particular, go back to the earliest epoch of the "Western" scientific tradition, the age of the classical Greeks, and continued up until the dawn of the modern era, the renaissance, when Europe was awakening from its dark ages."

Continuing along the same line, Dr Gray lists some of the most important developments in the history of mathematics that originated in India, summarizing the contributions of luminaries such as Aryabhata, Brahmagupta, Mahavira, Bhaskara and Madhava. He concludes by asserting that:

"the role played by India in the development (of the scientific revolution in Europe) is no mere footnote, easily and inconsequentially swept under the rug of Eurocentric bias. To do so is to distort history, and to deny India one of its greatest contributions to world civilization."

Mathematics and Music. Pingala (3rd century AD), author of *Chandasutra* explored the relationship between combinatorics and musical theory

⁴⁸⁷ An Introduction to India - By Stanley Wolpert p. 194). A similar statement was corroborated by Albert Einstein as quoted in other books of the author

⁴⁸⁸ Lost Discoveries - Dick Teresi p. 59.

anticipating Mersenne (1588-1648) author of a classic on musical theory. His contributions include:

- (a) the formation of a matrix;
- (b) invention of the binary number system in the course forming a matrix for musical purposes;.
- (c) the concept of a binary code, similar to Morse code;
- (d) first use of the Fibonacci sequence;
- (e) first use of Pascal's triangle, which he refers to as Meru-prastaara; and
- (f) used a dot (.) to denote zero.

Pingala's work, together with that of Panini's, was foundational to the development of computing.⁴⁸⁹

India Ahead Since the Vedic Age. In the Vedic age, India was ahead in the world of mathematics and astronomy. Thus, the geometry of the Shulba Sutras (The Rules of the Cord), geometrical appendices to the manuals of ritual include the oldest known formulation of the theorem named after Pythagoras,⁴⁹⁰ developed in the context of Vedic altar-building. The first decimal system and the oldest names of "astronomical" numbers such as quadrillions and quintillions⁴⁹¹ are Indian in origin.

Ancient Indian Excelled in Mathematics. Indians were known for abstract thinking and they were highly intellectual. As expected, ancient Indians excelled in mathematics, and they developed a system of mathematics far superior to that of the Greeks. Ancient Vedic mathematicians devised sutras for solving mathematical problems with apparent ease. Among the most vital parts of their heritage are the numerals and the decimal system. The so-called "Arabic" numerals were found on the Rock Edicts of Ashoka (250 BC), a thousand years before their occurrence in Arabic literature. Hindsaa (numerals) in Arabic means from India. Jawaharlal Nehru has said:

"The clumsy method of using a counting frame and the use of Roman and such like numerals had long retarded progress when the ten Indian

⁴⁸⁹ Science and Mathematics in India). Refer to chapter on Hindu Music and Indian Mathematics.

⁴⁹⁰ Pythagoras from Greece was a student at an ancient Indian university where he acquired his knowledge.

⁴⁹¹ Mathematics as Known to the Vedic Samhitas - By M. D. Pandit p. 20).

numerals, including the zero sign, liberated the human mind from these restrictions and threw a flood of light on the behavior of numbers."⁴⁹²

Vedanga Jyotisa says:

"As are the crests on the heads of peacocks, as are the gems on the hoods of the snakes so is the ganita (Mathematics) at the top of the sciences known as Vedanga. In this period, ganita is a comprehensive term which included arithmetic, algebra and astronomy. Geometry was also investigated but was placed in a different general science known as kalpa. Indians were the first to use the decimal either to increase or decrease the value of the figure which was presided by Laplace, the great French mathematician. Indians were the first to use the 'zero' as a symbol in mathematics. They invented the present numerical system. India teachers taught arithmetic and algebra, Vedic Sulva Sutras were earlier than the Alexandrian geometry of Hero. The earliest available work was Bakshali Manuscript. Ganita-Sara-Sangraham of Mahavira acarya who lived between Brahmagupta and Bhaskaracharya.

Pythagoras Theorem. The theorem is set out in the Sulva Sutras by Baudhayana's (6th century AD): "The diagonal of a rectangle produces both areas, which its length and breadth produce separately." Aryabhatta discovered the method of finding out the areas of a triangle, a trapezium and a circle. The approximate value of an 'irrational number', i.e., 2 (dvikarani) (1.143256) and 3 (1.7320513) can be obtained, Baudhayana and Apastamba.

Pi (π). With regard to a circle, Aryabhatta I gave a value for pi (π) (tyajya) which is correct to the four decimal places (3.1416 is the value for pi) in a sloka (Sankara Varman's treatise on astronomy, Sadratnamala) theorems and their deductions:

Lemma. In the case of Brahmagupta's Lemma for integral solution or the indeterminate equation of second degree, John Pell (1611-1685) discovered it in the 17th century. However, Indians discovered it 1,000 years earlier.⁴⁹³

Decimal System and Zero. The most fundamental contribution of ancient India in mathematics is the invention of the decimal system of enumeration, including the invention of zero. The decimal system uses nine digits (1 to 9)

⁴⁹² *The Discovery of India* by Jawaharlal Nehru Oxford University Press. 1995 p. 216.

⁴⁹³ *Hinduism and Scientific Quest* - By T R. R. Iyengar p. 151-152.

and the symbol zero (for nothing) to denote all natural numbers by assigning a place value to the digits. The Arabs carried this system to Africa and Europe. The *Vedas* and Valmiki.

" It is India that gave us the ingenious method of expressing all numbers by ten symbols, each receiving a value of position as well as an absolute value, a profound and important idea which appears so simple to us now that we ignore its true merit. But its very simplicity, the great ease which it has lent to all computations, puts our arithmetic in the first rank of useful inventions, and we shall appreciate the grandeur of this achievement the more when we remember that it escaped the genius of Archimedes and Appollnius, two of the greatest men produced by antiquity."⁴⁹⁴

The importance of the invention of the Indian number system can be seen when compared with the Roman numerals and what was achieved in China. The cumbersome Roman numeral system posed a major obstacle in counting, while the Chinese pictorial script posed a hindrance. But in India, almost everything was in place to favour of simple counting system without limitation. There was already a long and established history in the use of decimal numbers, and philosophical and cosmological constructs which encouraged a creative and expansive approach to number theory. Panini's studies in linguistic theory and formal language and the powerful role of symbolism and representational abstraction in art and architecture may have also provided an impetus, as might have the rationalist doctrines and the exacting epistemology of the Nyaya Sutras, and the innovative abstractions of the Syadavada and Buddhist schools of learning.

Panini and Formal Scientific Notation

The pioneering work of Panini in the 6th century BC was an important development in the history of Indian science. It had a profound impact on all mathematical treatises that followed. His work was in the field of Sanskrit grammar and linguistics. Besides expounding a comprehensive and scientific theory of phonetics, phonology and morphology, Panini provided formal production rules and definitions describing Sanskrit grammar in his treatise called *Asthadhyayi*. Basic elements such as vowels and consonants, parts of speech such as nouns and verbs were placed in classes. The construction of

⁴⁹⁴The Discovery of India - By Jawaharlal Nehru Oxford University Press. 1995 p. 217 .

compound words and sentences was elaborated through ordered rules operating on underlying structures in a manner similar to formal language theory.

Panini's constructions can also be seen as comparable to modern definitions of a mathematical function. G G Joseph,⁴⁹⁵ argues that the algebraic nature of Indian mathematics arises as a consequence how the Sanskrit language is structured. Ingerman⁴⁹⁶ finds Panini's notation as equivalent in its power to that of Backus - inventor of the Backus Naur Form used to describe the syntax of modern computer languages. Thus the work of Panini is an example of a scientific notational model that could have propelled later mathematicians to use abstract notations in characterising algebraic equations and presenting algebraic theorems and results in a scientific format.⁴⁹⁷

The decimal system was known to Aryabhatta and Brahmagupta long before its appearance in the writings of the Arabs and the Syrians; it was adopted by China from Buddhist missionaries; and Muhammad Ibn Musa al-Khwarazmi, the greatest mathematician of his age (ca 850 A.D.), seems to have introduced it into Baghdad.

Invention of Zero (0)

The zero is the most modest and valuable of all the numerals; it is a subtle gift of India to the world. The earliest use of the zero is in one of the scriptural books since about 200 BC. The zero, based on the term “shunya” or nothing, was originally a dot and later it became a small circle. It was considered as a number like any other. Professor G. B. Halsted,⁴⁹⁸ thus emphasises the vital significance of this invention:

"The importance of the creation of the zero mark can never be exaggerated. This giving to airy nothing, not merely a local habitation and a name, a picture, a symbol but helpful power, is the characteristic of the Hindu race whence it sprang. It is like coining the Nirvana into dynamos. No single mathematical creation has been more potent for the general on-go of intelligence and power."

⁴⁹⁵ In *The crest of the peacock*

⁴⁹⁶ In his paper titled Panini-Backus form

⁴⁹⁷ Science and Mathematics in India

⁴⁹⁸ In his book *Mathematics for the Million*, (London 1942).

It was India that first domesticated zero, through the Hindu familiarity with the concepts of infinity and the void. Neither pagan Rome nor the Christian Europe of the Middle Ages had any truck with it. It is all, as the Hindus knew, a play between the void and the absolute. Dantzig another modern mathematician has grown eloquent over this historic event. Dantzig is puzzled at the fact that the great mathematicians of Greece did not stumble on this discovery. Actually, the Greeks were a conduit for discoveries and inventions in ancient India,⁴⁹⁹ China and Egypt.

"Is it that the Greeks had such a marked contempt for applied science, leaving even the instruction of their children to the slaves? But if so, how is it that the nation that gave us geometry and carried this science so far did not create a rudimentary algebra? that corner-stone of modern mathematics, also originated in India, and at about the same time that positional numeration did?"⁵⁰⁰

Lancelot Thomas Hogben states:⁵⁰¹

"In the whole history of Mathematics, there has been no more revolutionary step than the one which the Hindus made when they invented the sign '0' for the empty column of the counting frame."

The Unsung Mathematician

An important mathematics book prescribed by the New York State Education Department acknowledges the debt in the following words:

"The Western world owes a great deal to India for a simple invention. It was developed by an unknown Indian more than 1500 years ago. Without it most of the great discoveries and inventions (including computers) of western civilization would never have come about. This invention was the decimal system of numerals - nine digits and a zero. The science and technology of today (including the computers) could not have developed if we had only the Roman system of numerals. That system is too clumsy to be used as a scientific tool. Today we take the decimal system for granted. We don't think about how brilliant the man who invented zero

⁴⁹⁹ Indian inventions and discoveries have been instrumental in shaping the face of the current modern world. <http://www.storypick.com/20-clever-inventions-probably-didnt-know-made-indians/>

⁵⁰⁰ *The Discovery of India* by Jawaharlal Nehru, Oxford University Press. 1995 p. 218.

⁵⁰¹ *Mathematics for the Million* by Lancelot Thomas Hogben p. 47.

must have been. Yet without zero we could not assign a place value to the digits. That ancient mathematician, whoever, he was, deserves much honor."

Other Areas of Mathematics. Indians also made advances in other areas of mathematics. Very early in their history they developed a simple system of geometry for use in the planning of outdoor sites in respect of Indian religious ceremonies. Indians also invented even more complicated branches of mathematics such as trigonometry and calculus. These branches of mathematics were developed in order to apply to astronomy."⁵⁰²

Late Acceptance of Debit and Negative Numbers

The concept of Debits and negative numbers originated in India, They were not accepted in the West until recently. They were invented much more than 2000 years ago. They were not accepted because the Church did not think it possible.

There is a proof that the Hindus had invented the Binomial Theorem⁵⁰³ The western world was aware of the Indian achievement in the field of combinational mathematics. Then, the problem would be one of explaining how the so called "Pascal's triangle" continues to bear his name, or how the British reference books like the Encyclopaedia Britannica persisted (until well into the 20th century) in crediting Newton with the discovery of the binomial theorem.⁵⁰⁴

Calculus Invented in India

Calculus is an Indian invention. It was picked up by the Jesuit priests from Kerala in the second half of the 16th century and taken to Europe. This is how the Westerners got their calculus. Over time, people forgot this link, and the Europeans began to claim calculus as their own invention. This myth still persists despite calculus texts existing in India thousands of years ago. "Indian infinite series has been known to British scholars since at least 1832, but no

⁵⁰² Harry Shor and Gloria Meng, *Exploring Algebra*. For more refer to *The Infinitesimal Calculus: How and Why it Was Imported into Europe* by C. K. Raju and *Computers, mathematics education, and the alternative epistemology of the calculus in the Yuktibhâsâ* by C. K. Raju. Refer to *Visualizing Indian heritage Digital Library Metaphor* by Nagnath R Ramdasi - CDAC.

⁵⁰³ (published in 1790) Asiatic Researches 2 (1790):

⁵⁰⁴ India Through The Ages: History, Art Culture and Religion - By G. Kuppuram p. 672-673).

scholar tried to establish the connection with the calculus attributed to Newton and Leibnitz,” according to Dr C.K. Raju.

Dr Raju’s 10-year research that included archival work in Kerala and Rome was published in a book *Cultural Foundations of Mathematics*. It established that the Jesuit priests took trigonometric tables and planetary models from the Kerala mathematicians of the Aryabhata School and exported them to Europe from around 1560 in connection with the European navigational problem.

“When the Europeans received the Indian calculus, they couldn’t understand it properly because the Indian philosophy of mathematics is different from the Western philosophy of mathematics. It took them about 300 years to fully comprehend its working. The calculus was used by Newton to develop his laws of physics,”

It is well known that the “Taylor-series” expansion, that is at the heart of calculus, existed in India in widely distributed mathematics/astronomy/timekeeping (“jyotisa”) texts which preceded Newton and Leibniz by centuries.

These texts, and the accompanying precise sine values computed using the series expansions, were useful for the science that was at that time most critical to Europe: navigation. The ‘jyotisa’ texts were specifically needed by Europeans for the problem of determining the three “ells”: latitude, loxodrome, and longitude.

Jesuit records show that they sought out these texts as inputs to the Gregorian calendar reform. This reform was needed to solve the ‘latitude problem’ of European navigation. The Jesuits were equipped with the knowledge of local languages as well as mathematics and astronomy that were required to understand these Indian texts.

The Jesuits also needed these texts to understand the local customs and how the dates of traditional festivals were fixed by Indians using the local calendar (“panchânga”). How the mathematics given in these Indian ancient texts subsequently diffused into Europe (e.g. through clearing houses like Mersenne and the works of Cavalieri, Fermat, Pascal, Wallis, Gregory, etc.) is yet another story.

The calculus has played a key role in the development of the sciences, starting from the “Newtonian Revolution”. According to the “standard” story, the calculus was invented independently by Leibniz and Newton . This story

of indigenous development, *ab initio*, is now beginning to totter, like the story of the “Copernican Revolution”.

The English-speaking world has known for over one and a half centuries that “Taylor series” expansions for sine, cosine and arctangent functions were found in Indian mathematics / astronomy / timekeeping (‘jyotisa’) texts, and specifically in the works of Madhava, Neelkantha, Jyeshthadeva, etc. No one else, however, has so far studied the connection of these Indian developments to European mathematics.⁵⁰⁵

India Revolutionised Mathematics

Rev. Jabez T. Sunderland states:⁵⁰⁶

"India long ago revolutionized mathematics, and provided the West with the key to the most far reaching of all the mechanical instrument on which its control of nature has been built, when it presented to Europe through the medium of Arabia the device of the cypher (and the decimal notation) upon which all modern system of numeration depend. even so, India today or tomorrow, will, I am confident, revolutionize western doctrines of progress by demonstrating the insufficiency and lack of finality of much of the West's present system of human values."

Georges Ifrah ⁵⁰⁷has written:

"The Indian mind has always had for calculations and the handling of numbers an extraordinary inclination, ease and power, such as no other civilization in history ever possessed to the same degree. So much so that Indian culture regarded the science of numbers as the noblest of its arts...A thousand years ahead of Europeans, Indian savants knew that the zero and infinity were mutually inverse notions."

The real inventors of the numeral system, which is no less important than such feats as the mastery of fire, the development of agriculture, or the invention of the wheel, writing or the steam engine, were the mathematicians and astronomers of Indian civilisation. The Indian scholars who, unlike the

⁵⁰⁵ For more refer to *The Infinitesimal Calculus: How and Why it Was Imported into Europe* by C. K. Raju and *Computers, mathematics education, and the alternative epistemology of the calculus in the Yuktibhāṣā* by C. K. Raju. See also *Calculus is India's Gift to Europe* by Dr. C K Raju - indianrealist.com).

⁵⁰⁶ India in Bondage: Her Right to Freedom - Rev. Jabez T. Sunderland p.356-357).

⁵⁰⁷ French historian of Mathematics and author of the book, *The Universal History of Numbers*. Source: *Histoire Universelle des Chiffres* -by Georges Ifrah Paris - Robert Laffont, 1994, volume 2. p. 3

Greeks, were concerned with practical applications. They were motivated by a kind of passion for both numbers and numerical calculations.

Ifrah refers to 24 pieces of evidence from scriptures from India, whose dates range from 1150 BC until 458 BC. Of particular interest is the work by Indian mathematician Bhaskaracharya known as Bhaskara (1150 BC) where he makes a reference to zero and the place-value system were invented by the god Brahma. These notions were so well established in Indian thought and tradition that at this time they were considered to have always been used by humans, and thus to have constituted a "revelation" of the divinities.

The Indian people were the only civilisation to take the decisive step towards the perfection of numerical notation. The discovery of modern numeration and the elaboration of the very foundations of written calculations is owed to India alone.⁵⁰⁸

Marcus du Sautoy⁵⁰⁹ has been named by The Independent on Sunday as one of the UK 's leading scientists. In 2001 he won the prestigious Berwick Prize of the London Mathematical Society, which is awarded every two years to reward the best mathematical research by a mathematician under forty. In The Story of Maths, he says Indians made many of these breakthroughs before Newton was born.

The Story of Maths, a four-part series, was screened on BBC Four in 2008. The India reel focuses on how several Indians developed theories in maths that were later discovered by Westerners who unscrupulously took credit for them. The details of various Indian mathematicians/astronomers can be seen in two other books of author.⁵¹⁰

Prof K Ramasubramanian of IIT-Bombay has recently released a two-volume translation of the Ganita-Yukti-Bhasa by Jyesthdeva points revealing that some subsets of calculus existed in Indian manuscripts almost two centuries before Isaac Newton published his work.

Indian mathematician and astronomer Nilakantha Somayaji spoke, in parts, about a planetary model, which was credited to Tycho Brahe almost a century later. In the Tantra Sangraha(The Tantra Sangraha is a treatise on astronomy and related mathematics. Nilakantha reveals a planetary model where five planets, which can be seen

⁵⁰⁸ *The Universal History of Numbers* by Georges Ifrah p 365 – 441..

⁵⁰⁹ (1965 -) is a Professor of Mathematics at University of Oxford. Formerly of All Souls College, he is now a fellow of Wadham College.

⁵¹⁰ *India: Wisdom and Achievements* and *India: Invasions, Foreign Rule & Eurocentrism*. Both are available as Amazon ebooks and print on demand books from Createspace, a subsidiary of Amazon.

with the naked eye (Mercury, Venus, Mars, Jupiter and Saturn) move around the sun, which in turn move around the earth. However, a century later, Tycho Brahe published the same planetary model and was credited for it, since no one knew of Nilakantha's work.⁵¹¹

Dr George G. Joseph⁵¹² said the “Kerala School” identified the “infinite series” one of the basic components of calculus as far back in 1350 AD. But the beginning of modern maths is usually seen as a European achievement. This ignores the discoveries in medieval India between the 14th and 16th centuries; such discoveries have been conveniently forgotten on account of eurocentrism.

Newton's work at the end of the 17th century stands undiminished in relation to algorithms of calculus. But the names from the Kerala School, notably Madhava and Nilakantha, should stand equally with him as they discovered the other great component of calculus-infinite series.

The discovery is now attributed to Sir Isaac Newton and his German contemporary Gottfried Leibnitz at the end of the 17th century. The Indian passed on their discoveries to mathematically knowledgeable Jesuit missionaries who visited India during the 15th century. There is no reason why such knowledge was passed on to Newton.

Indian Algebra

Algebra went to Western Europe via the Arabs, who adopted it from India rather than from Greece. Sir Monier-Williams, T. S. Colebrooke, and Macdonell hold that the Arabs got Algebra from the Hindus. The great Indian scholars in this field, as in astronomy, were Aryabhata, Brahmagupta, and Bhaskara. The last appears to have invented the radical sign and many algebraic symbols. These men created the conception of a negative quantity, without which algebra would have been impossible. They found the square root of 2, and solved, in the 8th century A.D., indeterminate equations of the second degree that were unknown to Europe until the days of Euler a thousand years later. They expressed their science in poetic form and gave to mathematical problems a grace characteristic to India's Golden Age.

Henry Thomas Colebrooke (1765-1837) wrote:

⁵¹¹ Not Newton, but Madhava! - mumbaimirror.com

⁵¹² From the University of Manchester and author of best-selling book *The Crest of the Peacock: the Non-European Roots of Mathematics*.

"They (the Hindus) understood well the arithmetic of surd roots; they were aware of the infinite quotient resulting from the division of finite quantities by cipher; they knew the general resolution of equations of the second degree, and had touched upon those of higher denomination, resolving them in the simplest cases, and in those in which the solution happens to be practicable by the method which serves for quadratics; they had attained a general solution of indeterminate problems of the first degree; they had arrived at a method for deriving a multitude of solutions or answers to problems of the second degree from a single answer found tentatively.

In concluding, Colebrooke said this was as near an approach to a general solution of such problems as was made until the days of La Grange.⁵¹³

The Indian scholar, Brahmagupta, many centuries before Newton suggested that objects fall to the ground as a result of terrestrial gravity. Thus, it was not Newton, who said an apple fell on his dumb head; it was Brahmagupta who discovered gravity. The discovery of the law of gravitation which immortalized Newton was known in India by Bhaskaracharya long before the birth of Newton.

Interesting material relating to astronomy, geography and mineralogy is found in Varahamihira's work, *Brihat-samhita*.⁵¹⁴

"There is no question of the superiority of the Hindus over their rivals in the perfection to which they brought the science. Not only is Aryabhatta superior to Diaphantus (as is shown by his knowledge of the resolution of equations involving several unknown quantities, and in general method of resolving all indeterminate problems of at least the first degree), but he and his successors press hard upon the discoveries of algebraists who lived almost in our own time!"⁵¹⁵

The *Aryabhatiya* was translated into Latin in the 13th century. Because of this translation, European mathematicians eventually learned methods for calculating the squares of triangles and the volumes of spheres, as well as square and cube roots. Aryabhatta had conceptualised the ideas about the cause of eclipses and the sun being the source of moonlight a thousand years

⁵¹³ *Miscellaneous Essays* by H. T. Colebrooke Volume II p. 416 – 418.

⁵¹⁴ *A History of India* by K. Antonova, G. Bongard-Levin, and G. Kotovsky, Moscow, Volume I and II 1973 p. 169-171.

⁵¹⁵ *History of India* by Mountstuart Elphinstone, London: John Murray, 1849 p. 131.

before the Europeans. A revolutionary thinker in many areas, Aryabhata gave the radius of the planetary orbits in terms of the radius of the earth-sun orbit – that is, their orbits as basically their periods of rotation around the sun. He explained that the glow of the moon and planets was the result of reflected sunlight. And with incredible astuteness, he conceptualised the orbits of the planets as ellipses, a thousand years before Kepler reluctantly (he originally preferred circles) came to the same conclusion. His value for the length of the year at 365 days, six hours, twelve minutes, and thirty seconds, however, is a slightly overestimate; the true value is fewer than 365 days and 6 hours.

"Brahmagupta became the head of the astronomical observatory at Ujjain, the foremost mathematical center of ancient India, where great mathematicians such as Varahamihira had worked and built a strong school of mathematical astronomy. The Brahmasphutasiddhanta contains 25 chapters, the first ten of which are arranged by topics such as true longitudes of the planets, lunar eclipses, solar eclipses, rising and settings, the moon's crescent, the moon's shadow, conjunctions of the planets with the fixed stars. A large part of the Brahmasphutasiddhanta was translated into Arabic in the early 770s and became the basis of various studies by the astronomer Ya'qub ibn Tariq. In 1126 it was translated into Latin. This translation, along with other associated texts translated from Arabic, provided the basis for the Indo-Arabic stage of Western astronomy. The culmination of southern Indian astronomy was the tradition begun by Madhava in Kerala right before 1400. Madhava was renowned for his derivation of the infinite series for pi and the power series for trigonometric functions. His pupil Paramesvara attempted to correct the lunar parameters by conducting a long series of eclipse observations between 1393 and 1432. In these observations he used an astrolabe, an instrument devised to measure the positions of heavenly bodies, to determine the angle of altitude of the eclipsed body and possibly, the time of the phase of the eclipses."⁵¹⁶

Aryabhata was the noted Hindu astronomer who lived about 476 AD. He is known as the Newton of India. He produced many works on Algebra and Geometry. He first discovered the rotation of the earth round its own axis. A Jewish writer says the theory that the earth is a sphere revolving on its own

⁵¹⁶ *Lost Discoveries: The Ancient Roots of Modern Science* by Dick Teresi p. 133 – 136.

axis which immortalised Copernicus, was previously known to the Hindus, who were instructed in the truth of it by Aryabhata.

Jogesh Chandar Roy (1859-1965) was an eminent scholar, educationist, writer, linguist, and historian. He was conferred with many accolades: D.Litt., Acharya, and Bidyanidhi. He held that the Vedic sages first admitted that the world is round otherwise the advent of dawn (Usha) in the hymns, before sunrise becomes meaningless.⁵¹⁷

Srinivas Ramanujan: A Life of the Genius

Ramanujan is one of India's great intellectual heroes, a mathematical genius who attributed his brilliance to a personal relationship with a Hindu Goddess Namagiri. His work has been used to help unravel knots as varied as polymer chemistry and cancer, yet how he arrived at these theorems is still unknown. By age twelve he had mastered trigonometry so completely that he was inventing sophisticated theorems that astonished teachers. Mathematicians have mined his theorems ever since. They have figured out how to prove them and put them to use. Only recently, a lost bundle of his notebooks turned up in a Cambridge library. That set mathematics off on a whole new voyage of discovery.

His twenty-one major mathematical papers are still being plumbed for their secrets, and many of his ideas are used today in cosmology and computer science. The unsettling thing is, none of us can find any better way to explain the magnitude of his eerie brilliance.⁵¹⁸

Vedic Mathematics

"Vedic Mathematics" is the name given to the ancient system of mathematics, or, to be precise, a unique technique of calculations based on simple rules and principles, with which any mathematical problem, be it arithmetic, algebra, geometry or trigonometry, can be solved. The system is based on 16 Vedic sutras or aphorisms, which are actually word-formulae describing natural ways of solving a whole range of mathematical problems.

Born in the Vedic Age, but buried under centuries of debris, this remarkable system of calculation was deciphered towards the beginning of the 20th century, when there was a great interest in ancient Sanskrit texts,

⁵¹⁷ *Ancient Indian Culture At A Glance* by Swami Tattwananda, Calcutta, Oxford Book Co. 1962, p.126.

⁵¹⁸ <http://www.uh.edu/engines/epi495.htm> John H. Lienhard : *The Man Who Knew Infinity: A Life of the Genius Ramanujan* by Robert Kanigel. Ramanujan and Computing the Mathematical face of God.

especially in Europe. However, certain texts called *Ganita Sutras*, which contained mathematical deductions, were ignored, because no one could find any mathematics in them. It is believed these texts bore the germs of what we now know as Vedic Mathematics.

Vedic math was rediscovered from the ancient Indian scriptures between 1911 and 1918 by Sri Bharati Krishna Tirthaji (1884-1960). He was a scholar of Sanskrit, Mathematics, History and Philosophy. After careful investigation over many years, he was able to reconstruct a series of mathematical formulae called sutras.

Bharati Krishna Tirthaji, who was also the former Shankaracharya of Puri, India, delved into the ancient Vedic texts and established the techniques of this system in his pioneering work — Vedic Mathematics (1965), which is considered the starting point for all work on Vedic math. It is said that after Bharati Krishna's original 16 volumes of work expounding the Vedic system were lost, in his final years he wrote this single volume, which was published five years after his death.⁵¹⁹

The above information on mathematics contributed by Indians can be regarded as superficial without the full extent of their contribution. The objective is to show how Indians have made the greatest contribution in mathematics to the West (including the British) and the world. No other country has made such a contribution. From here a brief account of other Indian contributions to the world is simply enumerated for lack of space.

OTHER INDIAN CONTRIBUTIONS

To further substantiate how India civilised the world, some of the other Indian contributions to the world are enumerated below

- (a) Surgery, medicine, ayurveda and yoga. Indians were the first to practise plastic surgery (rhinoplasty) from which the West have learnt a lot.
- (b) Metallurgy and invention of steel. Rust-free steel is an Indian invention.
- (c) Cotton and textiles. India was the greatest exporter of textiles in ancient times.
- (d) Astronomy (much of it associated with mathematics)

⁵¹⁹ Vedic Mathematics - about.com).

- (e) In science and technology Indian inventions and discoveries have been instrumental in shaping the face of the modern world.
- (f) Shipping and shipbuilding; the maritime history of Indian shipbuilding begins from the time of Indian ancient civilisation in Harappa and Mohenjo Darro.
- (g) Radio communication invented by Sir Jagdish Chandra Bose but the credit was given to Marconi for a whole century before Bose was recognised as the true inventor.
- (h) The concept of atom as ancient India's contribution to physics and chemistry.
- (i) The Chandrashekar limit concerning the radiation of energy from the stars.
- (j) S.N. Bose in relation to Bose-Einstein Statistics
- (k) Modern inventions in the West based on knowledge from the *Vedas* which are the oldest texts in the world, much before the western concoction of 1200 BC.
- (l) India was the first country in the world to establish over a dozen universities beginning from the 7th century BC. Almost all these universities were destroyed by Muslim invaders. Nalanda has recently been re-established In India with the support of many countries..
- (m) India was the first country to become the wealthiest in the world. When the British arrived, India was wealthier than the whole of Western Europe combined, but when the British left 200 years later they made India one of the poorest in the world.
- (n) India was the source of knowledge to the world, a pride and place in its past glory. The British objective was to destroy Indian culture so that they would forget their past. They destroyed the education system and the Indian economy to achieve their objective.
- (o) In phonetics, phonology and morphology the Indian scholar Panini in the 5th century BC made several discoveries in these fields. What he discovered or produced was superior and more advanced than any equivalent theory in the West until around the middle of the 20th century.

(p) Ancient Indian literature, of which the *Vedas* are the oldest in the history of the world going back to more than 7,000 years. The *Vedas* contain, not only religious matters but a great deal of scientific knowledge and other information from which the West have learnt a lot for use in their technological developments and cultural advancement. Before the translation from Sanskrit of such literature, there was hardly any scientific development in the West. Interestingly, Prof. Heeren states:

“India is the source from which not only the rest of Asia but the whole Western World derived their knowledge and their religion

(q) India has provided many of the games and sports recognised in the world, such as chess, snakes and ladders, polo and martial arts (judo/karate).

In support of India’s ancient greatness, a quote from Max Mueller is relevant:

“If I were asked under what sky the human mind has most truly developed some of the choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions, I should point to India.”⁵²⁰

CONCLUSION

The discussion/enumeration of Indian achievements above is to supplement what has been discussed in earlier chapters. It shows the greatness and achievements of Indians in ancient times. The people of India were highly intelligent and had a great culture. Their literacy rate was about 93 %. The British destroyed almost everything. The mass education system, which was superior to what was in Britain was wantonly replaced thereby reducing the literacy rate to just over 10 in 1947.

Most importantly, the British distorted Indian history by the callous invention of the “Aryan Invasion Theory” (AIT) for the purpose of attributing a great deal of ancient Indian achievements to the alleged invaders from the West. There was no such invasion, apart from Muslims and Europeans, including the British in the 17th century. Before the British left in 1947 they destroyed the Indian economy almost completely and drained its wealth in a prolonged and systematic matter. One of the richest countries in the world became one of the poorest. As one British administrator has said: the blood

⁵²⁰ Max Mueller who was employed by the British as a Sanskrit researcher at the University of Oxford, devised or concocted the “Aryan Invasion Theory” (AIT). for the British distortion of Indian history. Mueller somewhat relented in last few decades of his life. The AIT has now been confined to the dustbin of history.

should be drawn from the congested part, not where it has already dried up.
This was about draining the wealth of India

No reasonable person, without a Eurocentric bias, would accept the contention of the British that one of their objectives in coming to India was to “educate and civilise” the Indians, having regard to the quotes below:

“Many of the advances in the sciences that we consider today to have been made in Europe were in fact made in India centuries ago.

Grant Duff

“We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made.”

Albert Einstein

“An examination of Indian Vedic doctrines shows that it is in tune with the most advanced scientific and philosophical thought of the West.”

Sir John Woodroffe

End of Ch 20